

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., July 21, 1932

NEW SERIES
VOLUME XXXIV. No. 29

Rev. Harold L. Lindquist, LL.B. becomes Dean of Moody Bible Institute.

—BR—

Dr. John L. Hill succeeds Dr. G. S. Dobbins as editor of Home and Foreign Fields.

—BR—

Mr. Wm. D. Upshaw was nominated by the Prohibition Convention at Indianapolis, for the presidency of the United States.

—BR—

We publish elsewhere an appreciation of Rev. C. S. Curtis who passed from our midst to glory a few days since. May our Father comfort his beloved companion.

—BR—

Rev. B. W. Hutson of Senatobia was with Pastor C. E. Myrick in a meeting in Trinity Church, Memphis, closing Sunday night. There were seven additions and much good done by personal work as well as the public preaching.

—BR—

Rev. Charles House is preaching in a meeting in his church at Lambert, the singing led by his brother. On Sunday there had been ten additions, the meeting continuing through Wednesday of this week.

—BR—

Pastor A. F. Crittendon has with him in a revival meeting Evangelist Jas. B. Leavell. The meeting began Wednesday night. On Sunday on the first invitation 30 applied for church membership. Prayer is asked.

—BR—

Dr. J. M. Dampier of Crystal Springs died last week after a long illness. He was one of the best men in Mississippi and will be greatly missed by a wide circle of friends. He leaves a widow and one daughter in his immediate family.

—BR—

We hear that Pastor Lofton had a good meeting at Sunrise Church, near Hattiesburg. Dr. Wilkinson assisted. The editor regrets that sickness in his family prevented his helping in the meeting.

—BR—

Rev. Montie A. Davis assisted Pastor J. B. Hemphill in a meeting at Big Springs Church, Lincoln County, closing Friday, July 15th. There were seven additions by baptism and church greatly revived. This week Brother Davis is assisting Pastor F. M. Britt at Mt Moriah Church.

—BR—

It needs to be repeated that people may know the truth about the cost of prohibition enforcement: "Since the prohibition amendment was put into the Constitution the Federal Government has expended \$284,156,000 for enforcement and collected in fines and confiscated property \$584,588,000."

—BR—

Lord God of Hosts, make all who profess thy name worthy to serve in this hour of the world's deep need. "That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life."

The General Board of North Carolina passed resolutions expressing high appreciation of the work of Secretary C. E. Maddry who goes to Nashville as Secretary of the Promotion Committee.

—BR—

The United States Senate last week knocked a proposed measure to legalize beer clear into the middle of next year. The vote to put it in cold storage was 50 to 25.

—BR—

In a personal letter Dr. B. H. DeMent says that his stay at Ridgecrest is helping him. He hopes to return to New Orleans in October. He has been preaching 47 years, teaching 25 years of this time. He says, "How I love the work . . . As long as we can think and love and pray we can serve, and by and by we can work again and never grow weary."

Bank will carry bonds and note if interest is paid promptly. Amount interest due August 1—\$8,401.75. Have on hand \$5,050.00. Need \$3,351.75. Please send help at once. Time is short. W. W. Hamilton, President, Baptist Bible Institute, New Orleans.

Mr. Luther L. Tyler died suddenly of heart failure at Picayune last Saturday. He was a well known attorney all over South Mississippi, having lived many years at Brookhaven and later at Picayune. He was a deacon in his church and active in denominational affairs. He served as trustee of Mississippi Woman's College, and a member of the Baptist Education Commission of Mississippi. He leaves a widow and three sons, one of whom, W. C. Tyler, is a minister.

—BR—

It was the editor's privilege to supply for Pastor Hudson at Senatobia last Sunday. He was back among old friends and greatly enjoyed it. The people seemed to also. We were entertained in the homes of Prof. and Mrs. P. W. Berry and of Brother and Sister C. S. Baker, where hospitality is at its best. The church and pastor are preparing for the meeting to begin Sunday in which Dr. M. O. Patterson of Mississippi College is to preach. He was with them last year in their meeting and they know there is none better. Join them in prayer for a great revival.

—BR—

You will see from the published report of the Executive Committee that the gifts of all States in the Southern Baptist Convention for the Co-operative program in June were \$54,104.13. Mississippi was ninth in line in the amounts given. That is there were eight states ahead of us. We have generally been about in this place, in the middle. The states giving more than Mississippi are Virginia, Kentucky, South Carolina, Tennessee, North Carolina, Alabama, Oklahoma and Georgia.

WHO SHOULD PAY FOR COLLEGE EDUCATION?

From One College President To Another.

Mr. D. M. Nelson,
Mississippi College,
Clinton, Mississippi.

Dear Friend:

In my judgment, denominational colleges of Texas will have to wage a campaign of education with state support for institutions of higher learning if our colleges are to be placed upon a sure foundation for the future. We may continue to exist for many years to come, by letting things drift as they have been drifting through all the years of the past here in Texas; but if our colleges are to have a future to which we may look forward with confidence and with pride, in some way they must be placed upon a more equitable basis of competition with the state endowed institutions.

If we, who represent the denominational colleges, are ever to do anything to accomplish this end, now is the time for us to begin to take action. If it cannot be done now, it can never be done.

I think we need to re-study this whole question of tax support for education. As I see it, there are some principles perfectly clear. I think we can all agree to these principles, and then if we will but apply these principles to the different cases before us, I believe they will solve every problem involved in this whole matter.

It is right and proper for the state to pay by taxation the tuition of those students who are being educated primarily for the benefit of the state or of the public and not primarily for the benefit of the individual being educated. Everyone recognizes that for a Democracy to endure, there must be a basis of intelligence upon which it must rest. Primary, elementary, and high school education is necessary to make certain this basis. Therefore, it is right and wise for this type of education to be paid for by all the people by taxation since the primary purpose is for public benefit.

The principle of self-preservation is the highest law of nature; this type of education by the state is for self-preservation for the state. The state must educate up to this point or it will perish. Napoleon Bonaparte said, "Conquest has made me, and conquest must sustain me." So each one of our states may say, "Education has made me and education must sustain me."

The National Government educates at public expense the officers in the army, navy, and air force because these men are trained not for their own benefit, but primarily for the benefit of the government and of the public. Of course the individuals receive benefit incidentally, but the primary benefit is for the government and the primary expense must be borne by the government. Not only is the primary benefit for the government, but the government is the only agency that could give this training, just as the state is the only agency that could give universal training to all the children through primary, elementary, and high school education.

Above the high school, that is, in the college and in the professional schools, the education is primarily for the benefit of the individual and the individual should bear the principal part of the expense, whether that education be obtained in privately endowed institutions, in denominationally endowed institutions, or in state endowed institutions. It is a wrong public policy for the state to divert money from those who are being educated for the benefit of the state and who are helpless without such state aid, to those who are being educated for their own benefit and who with less aid from the state could secure the same character of education with profit to themselves and to the tax payers who are footing the bills.

The state is not meeting its obligation to those who ought to be educated for public benefit. Miss Blanton made the statement when she was State Superintendent of Education that there were more than four hundred thousand white boys and girls of high school age in Texas who

did not even live in reach of a high school. Tax money that rightly belongs to this class, who are absolutely helpless without help from the state, is being diverted to those who could meet their own situation and who would be stronger by so doing.

The leaders of the privately endowed institutions and of the denominationally endowed institutions have been saying for twenty years that the individuals in these schools who were there primarily for their own benefit ought to bear a larger and larger part of the cost of their education and philanthropy, and the denominations less and less. They have been acting on this principle and they are charging the students, now in these schools, three times as much tuition as they charged twenty years ago. This is true in all the privately endowed institutions of the East, and it is true in all the denominationally endowed institutions here in Texas.

I hold that this same principle is just as sound in the state endowed institutions as in the others. Here, this principle has not been put in operation to the detriment of the individual student and to the great embarrassment of the greatly over-burdened tax payers. The principle of having those, who are primarily the beneficiaries of their education, pay the principal part of the expense is being put in operation not only by the privately endowed and denominationally endowed institutions, but by every municipal junior college in Texas and in the South. The tax payers of every city that maintains a municipal junior college recognize that their primary obligation is to the primary, elementary, and high school children, for these are all being educated not primarily for the benefit of the individual student but for the preservation and the life of the state and of the city and therefore this education is borne wholly by the tax payers, and as a rule, cheerfully borne.

These same tax payers recognize that when the students finish the high school they enter upon another phase of their development where they are to receive the primary benefit of their own education; and, therefore, all the tax payers of all the cities maintaining a municipal junior college and the trustees representing the school system require the individual students in the municipal junior colleges to pay the larger part of the cost of maintaining the municipal junior college, by requiring a yearly tuition fee of from one hundred dollars to one hundred and fifty dollars, an average of about one hundred and twenty-five dollars a year. If this principle is sound in the privately endowed institutions, in the denominationally endowed institutions, and in the municipally endowed institutions, why is it not sound in the state endowed institutions?

Undoubtedly, the principle is sound wherever it operates, and if put in operation in every state endowed institution, would save the tax payers of the state many millions of dollars and would be a big factor in balancing our state budget and in bringing prosperity back to all of our people.

The endowment by taxation of our state institutions is for the benefit of the children and of the young people of the state and not for the young people of other states. Therefore, the students coming into these institutions from other states ought not only to pay a large part of the cost of their education, as should be required of students from within the state, but should be required to pay the total cost of their individual education. This principle, acted upon in our state institutions, would rightfully relieve our tax payers of hundreds of thousands of dollars.

This principle of the person receiving the principal benefit of his own education bearing the principal part of the expense may be seen more plainly when applied to the professional schools of our state institutions. For instance, I had a son in the last graduating class of the Law Department of the State University. Did he choose that profession because the state needed additional lawyers for the benefit of the public? No, he did not. He did not choose the profession for the benefit of the state. He chose that pro-

fession for his own benefit primarily, and only incidentally for the benefit of the public. Since he was the primary beneficiary, he should have borne the primary expense instead of a mere incidental expense and have thus relieved my over-burdened neighbors of the cost of his legal education. He was able to pay for it without such a large assistance from the tax payers.

Why subsidize legal education by the tax payers when the subsidy is not at all necessary? The Medical Colleges are not able to take half of those applying for entrance and anxious to pay their own expenses. Why subsidize medical education when you can get the same education exactly without the subsidy? Why give a dole to those students who do not need the dole, why would be stronger and better without the dole? If the dole is a bad thing in industry, and this principle was repudiated recently by the English people, why use it in Higher Education where it is even more detrimental and more demoralizing?

There are more than ten thousand teachers without employment in Texas alone because we have an over supply. Why pay a subsidy of several millions of dollars each year to produce new and additional teachers when we are already over-supplied and when we can keep up ample supply without the subsidy to any institution and without the dole to any individual? The principles I have discussed thus far are true and ought to be put in operation if there were not a single denominational college in existence. But the denominational colleges bring into play another principle and another factor.

One-third of all the college and university students in Texas are in denominational institutions. If the denominational colleges and universities all were to close tonight, the state institutions and the tax payers would have a problem they could not solve. It would put upon them a burden they could not carry. They would be absolutely helpless in that situation. The denominational institutions are therefore essential to the handling of the problem of higher education in Texas. They are a part of the higher educational system and are essential to its welfare. Since these institutions are essential to the proper handling of higher education in Texas, has the state a moral right to pursue a policy that would make this help inefficient and that would finally break down the denominational colleges so that they would be helpless in carrying their part of the load?

The state, under the operation of this principle, must see to it that state institutions are operated in such a way as will enable the denominational colleges to live and to prosper and to be worthy of this piece of cooperative work. As the privately endowed colleges, as the denominationally endowed colleges, and as the municipally endowed colleges are placing a larger and larger part of the education of the individual upon the individual rather than upon outside agencies, so must the state endowed institutions place a larger and larger part of the cost of college education upon the individual who is the primary beneficiary of such education.

The application of this principle would be best for the state institutions, would be best for their students, and in a night would transform the position and situation of our denominational colleges and universities, and would guarantee that they would continue to live and to play a larger and larger part in the development of the life and people and civilization of our state.

These principles are clear cut and will win their own way if given a fair chance before the people. I repeat, this battle must be fought and won now, or it will be everlastingly too late tomorrow. We must come out in the open and win upon the merits of the principles for which we contend and fight.

I think concerted action ought to be taken and taken now. Assuring you of my full cooperation and awaiting an early reply as to your reaction to this presentation, I am

Yours sincerely,

J. C. Hardy,

President, Baylor College.

Housetop and Inner Chamber

The wets are saying "the saloon must not return," but they propose to substitute something else "just as good." The jimson weed will smell the same called by any other name.

In China and with good reason the military class is considered to be at the bottom of the social scale. And things of late happening in this country may bring Christian America to the same point of view.

"Me too," Brother McConnell. The editor of the Baptist Standard rises up against the organizations and individuals seeking free advertising in religious papers. Somebody has to pay the printer.

Our Baptist people should take advantage of the very low prices for many books now being offered by the Baptist Book Store in Jackson, on account of moving. Hereafter the Book Store will be on the corner of Capitol and President Streets, one door west of the old location.

Calvary Baptist Church in Jackson has recently been through its annual roundup to meet the serial indebtedness on the church building. There is no church that more sacrificially and joyfully merits its obligations. It is a great task but they have never failed at it.

Dr. Harry Emerson Fosdick is quoted as saying: "If the people of New York knowing what Judge Seabury has plainly shown about our government are content to let a man like Mr. Walker remain mayor of the metropolis, and to allow such fortunes to be made by corrupt practices as obviously have been made—then we have sunk to depths that take from us the right to call ourselves civilized any more."

The average length of life of a white man in this country is greater than that of a negro, and yet there are more negroes over one hundred years old according to the 1930 census, than there are white centenarians. More than half of the centenarians are negroes, although the negro population is only about one tenth of the white population. More negro children than white children die, according to their numbers, but a grown negro will live longer than a white man. Why? Because he doesn't worry.

The First Church of Evanston, Ill., has asked Dr. Gordon Poteat and his wife to become "members of their church staff board." We suppose this means that their salaries are paid by this church. Dr. Poteat has returned to Shanghai University as teacher of New Testament under appointment of Northern Baptists. It is understood that Dr. Ray asked the Northern Baptists to send him back to China. He was once under appointment of the Southern Board. Shanghai College and Seminary are supported jointly by Northern and Southern Baptists.

"Service men," we called them once and they proved worthy of that glorious distinction. It is our faith that the great majority of those who marched under the flag in '17 and '18 are still loyal citizen, ready to uphold and defend their country. But the behavior of the most vociferous of these veterans has gone far toward bringing the whole body into disrepute. Begging their way like tramps and hoodlums, holding up trains and other public conveyances, flouting law and defying authorities, they have gathered in Washington from all parts of the country and are now staging the most disgraceful spectacle America has ever witnessed.—The Baptist.

The Church at Hendersonville, N. C., has recently closed a revival meeting in which 151 were added to the church, of whom 112 came by baptism.

An Englishman was visiting this country for the first time, and as he was driving along the highway saw a sign: "Drive slow. This means you."

The Englishman stopped in surprise and exclaimed. "My word, how did they know I was here?"—Ex.

Recently we closed a good meeting with Pastor J. H. Crocker and his church at Houston, Mo. There were twenty-one additions, seventeen of them for baptism. Pastor Crocker and his wife are doing a good work there. We are now in a splendid meeting with Pastor E. L. Springer and his church at Bremond, Texas. Souls are being saved.

Evangelist and Mrs. J. W. Hickerson.

THE SERVICE ANNUITY, a contributory income plan now being operated by the Relief and Annuity Board of the Southern Baptist Convention, provides a NECESSARY MINISTRY TO MINISTERS. This ministry is predicated upon the service which ministers are rendering to the church and upon the support which the churches are Scripturally bound to provide for their ministers. This ministry is therefore no cheapening concession to ministers. It does not pamper them. It provides only that which is good for both the ministers and their churches. It is based upon the soundest ethics and the purest justice. It does not build post-mortem estates, but living incomes which will be continued to their surviving dependents. For further information write to Thos. J. Watts, Executive Secretary, Relief and Annuity Board of the Southern Baptist Convention, 1226 Athletic Club Building, Dallas, Texas.

The Baptists of Mississippi will be interested in knowing that the Baptist Book Store is moving from its present location 502 East Capitol Street next door to new location on the corner of Capitol and Presidents Streets. This building is also owned by the Baptist Convention Board of the State of Mississippi and has been newly decorated and remodeled and when finished will be one of the most attractive Book Stores in the South. The Book Store is now having a removal sale, featuring religious books, Bibles, pictures, games and many other items of interest at 50% discount. If you are planning a trip to Jackson within the next week or ten days you will be the loser if you fail to visit this Store and take advantage of this sale. If you cannot come just write them your needs and they will be glad to handle your order by mail. Mr. W. G. Mize, the Manager or his assistants, Mrs. V. M. Gooch and Miss Ida Barton, will be glad to give you or your order their personal attention. Miss Thelma Brown representative of the Baptist Sunday School Board, Nashville, Tennessee, is assisting in the Removal Sale as well as helping with the arrangement of the new Store, she too, will be glad to meet you and serve you. This is your Store owned jointly by Baptist Sunday School Board and Baptists of State of Mississippi and you are making contribution to all denominational causes represented in the Baptist Program by giving them your patronage.

COMMENDS ASSEMBLY SPEAKER.

It is with pleasure that I commend Dr. Perry F. Webb, our inspirational speaker for the Mississippi Baptist Assembly this year, to the Baptists of Mississippi. I feel that we are fortunate to secure Brother Webb as our speaker. I have

known him for several years and have had his assistance in two revivals and he has completely captivated his congregations everywhere. He is cultured, sincere, consecrated, pleasing, able, captivating and inspiring. He will add to the attractiveness of the program for the assembly.

It is my plan to attend the assembly and we expect a large group from Brookhaven to attend. If our people realized the profitableness of our programs, and the good fellowship of these days together planning for the work of the Master, and the very nominal charges for the entertainment. I think we would have a much larger attendance. The Woman's College accommodations are ideal for such a meeting. I urge our people generally to attend the Assembly this year.

—A. F. Crittendon.

"HOME SWEET HOME" William James Robinson

"Shut that door! Where were you brought up—in a barn?"

The man addressed complied meekly and silently, the first speaker observed that he was in tears, and going over to the man he apologized. "Oh, come," he said soothingly, "you should not take it to heart because I asked if you were raised in a barn."

"That's it, that's it," sobbed the other. "I was brought up in a barn, and it makes me home sick every time I hear an ass bray."—Tit Bits.

This very severe, but appropriate rebuke, was very tactfully administered. Whoever has not learned courtesy has no right to rebuke discourtesy; truly gentle persons will rebuke no one in public except in extreme instances. Whatever may be your culture if you are not courteous you are a boor. No amount of intelligence can atone for, or excuse impoliteness. In fact the more cultured one is the more reprehensible one's rudeness is. Refinement, culture and courtesy are a trio of graces every one should daily strive to develop. They are to a person what color, form and fragrance are to a flower.

Politeness and gentility are simply good sense in action; and reveal a nobility of character that otherwise would be hidden. They are not certain invariable forms so much as they are a gracious spirit. To be sure they are best revealed by conforming to accepted forms suited to each instance. Conventionalism is as essential to well ordered society as arithmetic is to a banking institution. It is a necessity.

Every one, for his own comfort and advantage, should learn the accepted forms of good society and practice them on all occasions. A single breach of etiquette has often cost the guilty party very much. No one ever has lost anything by being polite, but there are innumerable instances of politeness being rewarded very generously.

Parents who do not know the rules of good society should spare no time or money in securing books and learning them. With painstaking care they should practice them, particularly in the home, as well as out of it, and daily drill their children in them. Good manners are as much a part of a well rounded education as reading, or writing, or arithmetic. Etiquette should be a required study in all of our elementary public schools.

Every ambitious young person, who is not sure that he has mastered etiquette for all ordinary occasions, should hasten to improve himself. If he neglects to do so he need not be surprised to find the homes of true culture closed to him and the best business positions withheld from him. Courtesy is capital that pays big dividends hourly.

"Be courteous" is a scriptural injunction that is seldom mentioned, but it should be made conspicuous in all Bible teaching, and then made glorious in practice. This would prevent much unseemly conduct and heal many gaping wounds in our churches. Jesus was a true gentleman, and Christian love is nothing but courtesy in action.

Editorials

SHALL PREACHERS AND CHURCHES SURRENDER?

Isaiah said, "When the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him." Here is set before us the prevalence of iniquity and the response of God to the challenge of sin. There was never a time when preachers and other church members more needed to study the prophets of the Old Testament. We are inclined to think that there were never such times of moral and religious decadence as the immediate period in which we live. But one needs only to read the pages of history or rather the pages of God's Book to be convinced that God and His prophets and people have had to face such a situation many times before.

The whole of the Old Testament is a record of alternate hope and discouragement, of prevailing iniquity and the triumph of God's judgement and righteousness. There was never in the worst times an utter surrender to the forces of sin. But when things were at the worst the note of victory could be heard in the distance. There have always been some who like the Scotch girl in the midst of Sepsoy rebels could put their ears to the ground and use to shout, "The Campbells are coming! Dinna ye hear the bagpipes?"

Isaiah is called the evangelical prophet of the Old Testament. He is called the prophet of hope and of deliverance. And so he is. But there is no portion of scripture in all the Book which gives larger space to the depicting of sinful conditions, or paints them in worse colors. One needs only to read the first chapter to see this. But the trail of sin is seen all the way through. In his best moments the prophet said, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips." After you pass the fifty-third chapter which portrays the suffering of the Messiah, and the fifty-fifth chapter which publishes the gospel invitation, you come upon a series of chapters which paint the period of degenerate morals and hypocritical religious profession. Unrighteousness seems to be sweeping everything before it.

But the voice of the prophet is like his faith, without a quaver: "When the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him." Here is God's answer to the prevailing flood of unrighteousness. The standard is not merely a rule for right living. That is ever to be kept before us. But a standard is the sign of loyalty and devotion to all that our religion stands for. It is a challenge to courage. It is a summons to battle. It is the rallying point of the King's army. It is the answer to the enemy's demand of a surrender to the hordes of unrighteousness. It is God's pledge of victory for righteousness.

The Spirit of Jehovah in His people is calling upon all the hosts of God today to fight for the maintenance of righteousness in the nation and in the world. The Goliath of the Philistines is defying the armies of the living God. The advocates of liquor are scoffing at the timidity of some of God's captains. There are some who are hedging and dodging and some have gone over to the enemy. There are some who are hiding in the caves. Who is on the Lord's side?

There was a time when God said, "Whosoever is fearful and afraid let him return, and depart early from Mt. Gilead and there returned of the people twenty and two thousand, and there remained ten thousand." God is able to save by few as easily as by many. Righteousness is always superior in strength, whatever the numbers.

—BR—

Galilee Church, Rankin County, closed a great meeting on the 14th inst., where Rev. Carey T. Vinzant, of Augusta, Ga., assisted D. J. Miley. The visible results were 21 additions to the church—12 by baptism.

DAVID'S MAGNANIMITY

Some people have let David's one sin almost obscure all the fine things in his life. It was bad enough, and black enough, that sin of his, but there was never a soul on earth that felt the crushing weight of his own sin more than David did. He poured out his soul in penitence and the Lord forgave him. And then he poured out his soul in joyful praise that is remembered and read today more than the best sellers in all the news stands. Let us also forgive him and forget for a while his sin.

We will do well to treasure in our minds the greatness of soul which he so constantly manifested. We might call to mind his dealings with Saul who sought his life. David would not lift his finger nor move his tongue against him. And think of his friendship for Jonathan and his treatment of all his descendants according to the covenant between these two friends.

But we are thinking of the fine souled man that he was in his feeling and conduct about providing in one case an altar for God on which offerings were made to stay the plague in Jerusalem, and again his unwillingness to live in a house of cedar while the ark of the Lord was kept in a tent.

When the plague visited the city following upon David's exhibition of vanity in numbering the people, David said "I have sinned, and I have done wickedly; but these sheep what have they done. Let thine hand I pray thee be against me and against my father's house." It is not easy thus to assume all the blame and be willing to take all the penalty. But David's greatness of soul is further brought out and in his refusal to accept the ground as a gift from Araunah, on which to erect an altar, or to accept the oxen as a gift to be offered in sacrifice. This would not satisfy his conscience or meet the demands of his generous spirit. He said, "Nay, but I will surely buy it of thee at a price. Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." Many people would have been glad of a chance to get out so easy. But not he. Our gifts to God and our service to Him are worth nothing to Him and have no value for us unless they cost us something. It is the essence of loving sacrifice and loyalty that it costs us something. And the more it costs the more it is worth to us, to God and to all the world.

The other instance in which the greatness of David's soul comes to light is when David is settled on the throne, is living now in a comfortable home in Jerusalem, and he realizes that God's house to which the people come to worship and inquire His will was a tent which had been built during the wilderness wanderings and had been hauled about from place to place for four hundred years.

David could not enjoy all the fine furnishings of a house of cedar, the rich service and rest of a home when God's cause was so poorly provided for. It was an inconsistency which he could not endure. And he set about to correct it by building a house for God, that He might be given His rightful honor and place.

We are thinking today of the homes in which we live, the comforts and even luxuries which we enjoy, the provision for entertainment and recreation and pleasure which is on every hand. Our souls are in danger of shriveling up. The very blessings of God that have come to us in a material way are fetters on our spirits and corrupters of character. Breathe upon us, O God, the spirit of love, of generosity; make our souls bigger; our hearts better, our hands busier with sacrificial service in this time when the world needs a new exhibition of the spirit which says, "I have been crucified with Christ, and it is no longer I that live but Christ liveth in me."

—BR—

Rev. L. T. Aultman of Pilot Point, Texas, will hold a revival at Fairfield Baptist Church, out from Seminary, Miss., beginning the fourth Sunday in July, where he held one last year.

RECEIPTS OF EXECUTIVE COMMITTEE OF SOUTHERN BAPTIST CONVENTION FOR JUNE

Cooperative Program:

Alabama	\$ 2,689.82
District of Columbia	197.77
Florida	1,682.38
Georgia	1,400.00
Illinois	165.47
Kentucky	6,143.11
Louisiana	299.63
Missouri	1,319.55
Mississippi	1,807.16
North Carolina	2,981.00
Oklahoma	2,259.86
South Carolina	4,966.17
Tennessee	3,437.50
Virginia	15,000.00
Arizona	72.20
Carrollton Ave. Ch. N. O. La.	50.74
Napoleon Ave. Ch. N. O. La.	25.00
Colliseum Pl. Ch. N. O. La.	93.75
1st Bap. Ch. Jonesboro, Ark.	103.41
	\$44,694.51

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Designated:

Alabama	\$ 114.38
Arkansas	19.37
Florida	411.42
Georgia	1,142.05
Illinois	25.87
Kentucky	1,019.48
Louisiana	757.38
Missouri	339.81
Mississippi	242.36
Maryland	284.60
New Mexico	5.00
North Carolina	1,141.74
Oklahoma	886.90
South Carolina	19.63
Tennessee	795.08
Texas	1,868.25
Arizona	19.00
Arkansas W. M. U.	75.70
1st Bap. Ch. Pine Bluff, Ark.	1.60
Home Mis. Bd. Bond Coupons	60.00
Herrick-Stout Fund, " "	180.00
	\$ 9,409.62

Total Receipts \$54,104.13

Special Emergency Relief Offering

(Included in Above):

Foreign Mission Board	\$ 612.81
Home Mission Board	352.02
	\$ 965.83

Disburse:

Education Board	\$ 1,394.54
Southern Baptist Theological Seminary	1,521.84
Southwestern Theological Seminary	2,087.38
Baptist Bible Institute	1,700.21
W.M.U. Training School	334.52
American Baptist Theological Seminary	417.92
Foreign Mission Board	26,705.08
Home Mission Board	13,601.32
Relief and Annuity Board	3,443.28
New Orleans Hospital	1,086.76
Southern Bap. Con. Bonds	1,811.28

Total Disbursements \$54,104.13

—BR—

It is charged by adherents of one candidate for governor in Tennessee that 33,500 negroes have been registered in Memphis and Shelby County that they may vote in the Democratic party on August 4. And it is claimed that if these negroes are allowed to vote, illegally, this will determine who will be the Democratic nominee for governor in Tennessee. It is not supposed that they will ever vote for governor in the general election, but that they are being used simply in the primaries in the interest of one candidate. Whether a negro votes in Tennessee seems to be determined by whether or not he votes to suit the machine.

—BR—

It is now Louie D. Newton, D.D., by action of Mercer University, his alma mater. He is pastor of Druid Hills Church, Atlanta.

If your son or daughter has finished high school, you are of course making plans about college, if it is at all possible. Do not forget that, taking everything into consideration, the best place for Baptist youth is a Baptist college, and write at once for catalogue and full particulars. Address either President D. M. Nelson, Mississippi College, Clinton; President W. E. Holcomb, Woman's College, Hattiesburg; or President Lawrence T. Lowrey, Blue Mountain College, Blue Mountain.—H. L. M.

—BR—

"Our women's colleges," says a writer in the May Forum, "are booming spinsters, encouraging marriage failures." He shows that, of the class of 1927 at Bryn Mawr, only 41 per cent are married, while the percentages for the classes of that year at Smith and Vassar are only 46 and 47 respectively. We are sure such statements do not hold true of our beloved Baptist colleges in Mississippi and should be glad if Presidents Lowrey and Holcomb will give us some information on the point.—H. L. M.

—BR—

Although the average American family today has only 4.1 members, as compared with 4.9 members in 1890, there are 30,000,000 children in our schools and the United States pays three billion dollars a year for their education. With such a multitude coming on, there can be little chance for any boy or girl who has no college training—and the more complete the training, the larger will be the chances of success. Give your children a well-rounded education, by enrolling them in our Mississippi Baptist colleges, where spiritual interests, as well as the welfare of body and mind, will be properly cared for.—H. L. M.

—BR—

HILLMAN COLLEGE

—O—

If there is ever a time in a girl's life when she needs the personal care for which Hillman is noted, it is during her first year away from home in college. Most colleges now offer credits which are acceptable, but Hillman offers credits plus many things which can not be valued in terms of money. Clinton, with Mississippi College, for young men and Hillman for young women, is a Baptist educational center where students have ideal social advantages and unsurpassed opportunities to come in contact with outstanding denominational leaders, and with those who will soon be leaders in church and state. Hillman, the oldest and one of the least expensive colleges for girls in the state, offers new homes for students and advantages in many lines which are unusual. For information write.

M. P. L. Berry, President, Clinton, Mississippi.

—BR—

GIVE THE EMERGENCY FUND A SQUARE DEAL

W. D. Powell

The Convention heartily and unanimously voted to grant this appeal. It is to pay the slim salaries of missionaries at home and abroad. Not a dime goes for expenses.

I am trying to reach as many pastors as possible. If they will co-operate and be energetic we will get the money. The pastor of a large church writes me that he has eight or ten letters asking permission to take a collection for various State institutions during June and July! This is unfair treatment. God will not bless it. The members of another large church told me that the pastor took the collection before leaving for his vacation saying "We will divide the offering between mission and education—our State school is also in great need!"

Let all the churches give something. Pastors be alert and energetic. Consider the poor, those who are far off and those who are near, and you too shall find deliverance in times of trouble.

"Happy the man whose tender care
Relieves the poor distressed!
When he's by trouble compassed round,
The Lord shall give him rest."

RIPE HARVEST FIELDS IN THE HOMELAND

Una Roberts Lawrence

In a recent letter, George Wilson, our Sioux Indian missionary to the Pueblos of New Mexico, writes of a contact with a hitherto untouched Indian pueblo at Zia, where so far as can be discovered no evangelical missionaries have ever carried on regular work. Mrs. Wilson is a Navaho, our only Baptist missionary worker of that pagan Indian nation.

"One thing I'm somewhat proud of and that is the headway we are making at Zia. During my vacation I made it my business to take a trip with a number of Indians from that pueblo, and my wife and I took advantage of the opportunity to do all the mission work we could do. We made friends with them and assisted them in every way we could. We made them realize that we are human just like they are and that we are trying to help them.

"After we returned they invited us up there. Upon our last visit, I met the governor of the pueblo. On the trip before that, my wife met an old blind man who talks Navajo real well, and later we found that this old blind man was the father of the governor. I will try to give you word by word the conversation the governor and I had. When I first walked up to him, he said:

"Who are you and where did you come from, and what business have you got there in the pueblo?"

"I tried to explain the best I could what we were trying to do. When I had gotten through he said to me:

"You are just the same as the Catholic priest. He comes here once in a while and talks to us, only he doesn't give us any Bible to read. I can't read but there are lots of boys and girls who could read, and if you leave God's Word with them and help them and teach them the right way, we will appreciate it."

"These are the very words he used. In other words, he made it clear to me that the teachings of the father of the Catholic church do not mean anything to them. He said since we've been going up there the priest has been giving him trouble, but he said he told him that the law gave us the right to come up there just like him.

"I related a little of the treatment we received at Isleta and he made it clear to me that we are entirely welcome here at any time we choose, and that we wouldn't have any trouble. So we are feeling better about it.

"I hope we can do something for them at Christmas time. These Indians are very poor and they can use all the help they could get. Winona and Buddy (the Wilson children) made friends with them and they go from house to house when they get up there. Both Winona and Buddy are getting to be pretty good singers. They do lots of singing here in town and at our mission points.

"The power of God has been with us to open the way into homes where there has never been any preaching of the Gospel, and to gain the confidence of the Indians who for years had nothing but the Catholic faith. God has enabled us to bring the Gospel to them and although they are not converted, many of them are under conviction and I am looking forward to a better and bigger year in our Home Mission work."

—BR—

(Continued from Page 8)

and I trust went away with a stronger determination to be willing to hear and heed our Master's call.

"Honor to Him who honor is due," certainly credit is due to Mrs. M. C. McDaniel, the President of the W. M. U., Bro. Metts, the loyal pastor of the church, Prof. M. C. McDaniel, the President of the Junior College and to the faithful members of the W. M. U. for their cooperation during this School of Missions. May the day soon come when more of our churches will realize the value of Missionary training for the entire membership.

Evie Landrum,
State W.M.U. Representative.

ASSOCIATIONAL MEETINGS

Association	Time	Place
Lee Co., Sept. 6.—	Sherman Church.	
Lafayette Co., Sept. 6-7—	Oxford First Church.	
Grenada Co., Sept. 7—	Graysport Church.	
Marshall Co., Sept. 7—	Temperance Hill Church	
Monroe Co., Sept. 7—	Gregory's Baptist Church.	
Benton Co., Sept. 7-8—	New Hope Church—6 miles N. E. Ashland.	
Tippah Co., Sept. 7-8—	Shady Grove Church.	
Yalobusha Co., Sept. 7-8 —	Clear Springs Church—8 miles S. E. Coffeetown.	
Alcorn Co., Sept. 8-9—	Lone Oak Church—15 miles S. of Corinth.	
Noxubee Co., Sept. 8-9—	Brooksville Church.	
Calhoun Co., Sept. 13—	Antioch Church—8 miles N. Bruce.	
Oktibbeha Co., Sept. 13—	Self Creek Church.	
Union Co., Sept. 13-14—	Oak Grove Church.	
Lauderdale Co., Sept. 14-15—	New Hope Church.	
Pontotoc Co., Sept. 15-16—	New Prospect Church	
Sunflower Co., Sept. 15-16—	Sunflower Church.	
Lebanon, Sept. 20-21—	Hattiesburg Immanuel Church.	
Jasper Co., Sept. 21—	Shady Grove Church.	
Pearl River Co., Sept. 22-23—	Harmony Church, 5 miles S. E. Picayune.	
Tate Co., Sept. 22-23—	Mt. Manna Church.	
Madison Co., Sept. 27—	Canton First Church.	
Rankin Co., Sept. 28—	Cato Church, 10 miles E. of Braxton.	
Neshoba Co., Sept. 28-29—	Linwood Church on Highway No. 15, near McDonald, Miss.	
Zion, Sept. 28-29—	Mathiston Church.	
Bolivar Co., Sept. 29—	Boyle Church.	
Choctaw Co., Sept. 29—	New Zion Church.	
Liberty, Oct. 1—	Center Ridge Church.	
Carroll Co., Oct. 4—	McCarley Church.	
Jones Co., Oct. 4—	Sharon Church.	
Columbus, Oct. 3-4-5—	Columbus East End.	
Copiah Co., Oct. 4-5—	Wesson Church.	
Tishomingo Co., Oct. 4-5—	Burnsville.	
Kemper Co., Oct. 5-6—	Blackwater Church, 10 miles S. of DeKalb on DeKalb and Meridian Highway.	
Pike Co., Oct. 5-6—	Bogue Chitto Church, 12 miles E. McComb.	
Scott Co., Oct. 5-6—	Jerusalem Church, Ludlow, Miss.	
Smith Co., Oct. 5-6—	Concord Church.	
Winston Co., Oct. 6—	Mt. Pleasant Church.	
Franklin Co., Oct. 6—	Hamburg Church.	
Chickasaw Co., Oct. 6-7—	Bethel Church.	
Lawrence Co., Oct. 6-7—	Jayess Church.	
Mississippi, Oct. 6-7—	Hebron Church.	
Perry Co., Oct. 6-7—	Prospect Church.	
George Co., Oct. 6-7—	Rocky Creek Church.	
Marion Co., Oct. 7-8—	White Bluff Church.	
Leflore Co., Oct. 9—	Itta Bena Church.	
Deer Creek, Oct. 11—	Catchings Church.	
Jackson Co., Oct. 11—	Ocean Springs Church.	
Panola Co., Oct. 11—	McIvor Church, 7 miles W. of Batesville.	
Harrison Co., Oct. 13-14—	Biloxi 2nd Church.	
Lincoln Co., Oct. 13-14—	Fair River Church.	
Wayne Co., Oct. 13-14—	Pleasant Grove Church.	
Leake Co., Oct. 14—	Rocky Point Church.	
Walthall Co., Oct. 15—	Mesa Church.	
Montgomery Co., Oct. 18—	Hays Creek Church.	
Simpson Co., Oct. 18-19—	Harrisville Church.	
Clarke Co., Oct. 19-20—	Stonewall Church.	
Newton Co., Oct. 19-20—	Beulah Church, Decatur, Miss.	
Hinds-Warren, Oct. 20—	Jackson First Church.	
Riverside, Oct. 20-21—	Tunica Church.	
Jeff Davis Co., Oct. 21—	Whitesand Church.	
Kosciusko, Oct. 21-22—	County Line Church, Dossville, Miss.	

—BR—

While Southern Baptists owe nearly \$7,000,000 on their several co-operative enterprises, we should not let this make us panicky. Divided among the 3,944,566 Baptists of the South, the amount would be less than two dollars per capita, whereas we are informed that 310 of our cities have an aggregate debt of nearly \$7,000,000,000, or \$144.57 per citizen.—H. L. M.

\$44,694.51

\$ 9,409.62

\$54,104.13

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\$54,104.13

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THE PROHIBITION PARTY PLANKS

The Republican Plank

The Republican party has always stood and stands today for obedience to and enforcement of the laws as the very foundation of orderly government and civilization. There can be no national security otherwise. The duty of the President of the United States and the officers of the law is clear. The law must be enforced as they find it enacted by the people. To these courses of action we pledge our nominees.

The Republican party is and always has been the party of the Constitution. Nullification by non-observance by individuals or State action threatens the stability of government.

While the Constitution makers sought a high degree of permanence, they foresaw the need of changes and provided for them. Article V limits the proposals of amendments to two methods: (1) Two-thirds of both houses of Congress may propose amendments or (2) on application of the Legislatures of two-thirds of the States a national convention shall be called by Congress to propose amendments. Thereafter ratification must be had in one of two ways: (1) By the Legislatures of three-fourths of the several states or (2) by convention held in three-fourths of the several States. Congress is given power to determine the mode of ratification.

Referendums without constitutional sanction cannot furnish a decisive answer. Those who propose them innocently are deluded by false hopes; those who propose them knowingly are deceiving the people.

A nation-wide controversy over the Eighteenth Amendment now distracts attention from the constructive solution of many pressing national problems. The principle of national prohibition as embodied in the amendment was supported and opposed by members of both great political parties. It was submitted to the States by members of Congress of different political faith and ratified by State Legislatures of different political majorities. It was not then and is not now a partisan political question.

Members of the Republican party hold different opinions with respect to it and no public official or member of the party should be pledged or forced to choose between his party affiliations and his honest convictions upon this question.

We do not favor a submission limited to the issue of retention or repeal, for the American nation never in its history has gone backward, and in this case the progress which has been thus far made must be preserved, while the evils must be eliminated.

We therefore believe that the people should have an opportunity to pass upon a proposed amendment the provision of which, while retaining in the Federal Government power to preserve the gains already made in dealing with the evils inherent in the liquor traffic, shall allow States to deal with the problem as their citizens may determine, but subject always to the power of the Federal Government to protect those States where prohibition may exist and safe-guard our citizens everywhere from the return of the saloon and attendant abuses.

Such an amendment should be promptly submitted to the States by Congress, to be acted upon by State conventions called for that sole purpose in accordance with the provisions of Article V of the Constitution and adequately safeguarded so as to be truly representative.

The Democratic Plank

We favor the repeal of the 18th Amendment.

To effect such repeal, we demand that the congress immediately propose a constitutional amendment to purely representative conventions in the states called to act solely on the proposal.

We urge the enactment of such measures by the several states as will actually promote temperance, effectively prevent the return of the saloon and bring the liquor traffic into the open under complete supervision and control by the states.

We demand that the Federal Government effectively exercise its power to enable the state to effectually protect themselves against importation of intoxicating liquors in violation of their laws.

Pending repeal, we favor immediate modification of the Volstead Act to legalize the manufacture and sale of beer and other beverages of such alcoholic content as is permissible under the constitution and to provide therefrom a proper and needed revenue.

A BIT OF INTERESTING HISTORY

Some time ago I conceived the idea of presenting to the readers of The Baptist Record a chronological register of the names of all preachers whose bodies have been laid to rest in the cemetery at Clinton, Mississippi, during the last hundred years. I have been painstaking in gathering the data, and think it is approximately correct, as far as it goes.

I have secured the names of eighteen, as follows: Rev. Lewis Ball, Rev. Daniel Comfort, Rev. E. C. Eager, Rev. Thomas Ford, Rev. Walter Hillman, D.D., Rev. J. L. Johnson, D.D., Rev. C. L. Lewis, Rev. Orsanus Long Nash, Rev. J. F. Parkinson, Rev. J. L. Pettigrew, D.D., Rev. W. Y. Quisenberry, D.D., Rev. W. M. Reese, Rev. J. A. Synder, Rev. Alonzo Taylor, Rev. A. C. Watkins, D.D., Rev. W. S. Webb, D.D., Rev. Geo. Whitfield, D.D., and Rev. S. R. Wilbanks.

Some of these were not Baptists, but most of them were. Rev. Daniel Comfort was a Presbyterian, and Rev. Thomas Ford was a local Methodist preacher, and Rev. S. H. Wilbanks' denominational alignment is not known. Perhaps some are buried here whose graves are not marked, and some of the inscriptions on the tombs which are found are only partly legible under the ravages of time. So I can not present the names chronologically, and hence record alphabetically.

Doubtless others are buried there whose graves are not marked, and who were buried so long ago that no one living remembers the names or the time. So, I am requesting that any one who reads these lines and knows positively of the interment of other preachers in the Clinton cemetery, will give me the information I have thought that this item of history might be interesting and even valuable for preservation. I may be able to add to this later.

Baptists have taken a large part in making history, but have been equally careless in its preservation. Let us begin anew before it is too late, to gather all fragments possible and combine them in permanent form for future generations.

Some of our preachers who were prominent and valuable in Baptist activities once lived in Clinton, but were not buried there. In this class are the following: Rev. M. T. Martin, buried in Gloster; Rev. James Nelson, buried in Vicksburg; Revs. T. J. Walne, D.D., and J. B. Gambrell, D.D., buried in Dallas, Texas; Rev. A. V. Rowe, D.D., buried in Winona; Rev. H. F. Sproles, D.D. buried in Jackson; and the burial place of Rev. H. D. White is unknown.

Mr. I. N. Urner, the first president of the College, was active and useful in Baptist educational matters from the middle of the fifties into the sixties. He was not a minister. This fact was surrounded by doubt until recently, when Dr. D. M. Nelson discovered in some old College records that Mr. Urner was a Baptist layman. By the way, the College has been presided over by three outstanding Baptist laymen—I. N. Urner, J. W. Provine and D. M. Nelson. It has had four presidents who were ministers: Walter Hillman, W. S. Webb, R. A. Venable, W. T. Lowrey, seven in all, since it has been under Baptist control—a period of more than eighty years. Three of these have passed over the river and four remain on this side.

—T. J. Bailey.

An exchange says E. S. P'Pool has resigned the pastorate of Gretna Church in Louisiana.

SHOULD DRYS HELP THE WETS?

At last it is beginning to dawn on the public mind that the prohibition of the liquor traffic is part of the constitution of the United States, and that there is only one way to get it out of the constitution—that is, by the same method which was used to get it in. It was put into the constitution by constitutional process. It can be taken out only by constitutional process. This process is a deliberate one. Three-fourths of the states must ratify an amendment which must be passed by two-thirds of both houses of congress. Before congress can consider the matter an amendment must be proposed and introduced. The moment it is introduced it will become the subject of debate in congress, in every organ of public opinion, in every gathering where public affairs are considered and at every fireside in the nation.

There is no other way to get prohibition out of the constitution. In the interest of realism and honest leadership the recognition of this requirement of orderly process is fundamental. It is now being recognized, and all the talk of short-cut methods has been virtually silenced.

For years we have had talk of a "referendum"—vague proposals for a sort of Literary Digest straw vote under the auspices of the Federal Government—as if Congress had the power to project such a referendum, and as if a straw vote could decide the question or contribute to its decision even were it taken. That kind of talk has now subsided. We heard nothing of it at the Republican Convention, and we hear nothing of it at the Democratic Convention. Mr. McAdoo, did, indeed, use the concept of a referendum to cushion his jump from the orthodox dry position to the level of the resubmissionists. But no one took his referendum proposal seriously, and probably least of all himself. It was purely psychological and tactical. As a matter of fact, such talk has been purely psychological and strategic all along. The proposal of a referendum was used as a convenient carrier of wet propaganda. The wets could not talk effectively in terms of the deliberate and prolonged constitutional process. In order to work up popular feeling they required a device that suggested immediate and direct action. A "referendum" was vaguely immediate and direct. It could be conjured with. Let us go to the people, said the wets, and find out what the people want.

We hear no more of that, now. Neither political party is concerning itself with a referendum. It is recognized that there is only one way under our form of government to change the constitution and that is the orderly way prescribed by the constitution itself.

But another illusion has taken the place of the referendum vagary. This is the illusion that the liquor question can be settled by plans in the platforms of the two political parties. That the pronouncements of the parties have psychological influence goes without saying. But Senator Borah exposed their legal indecisiveness on the senate floor when he repudiated the substitute for prohibition formulated by the Republican Convention, saying: "I do not think any self-respecting senator would permit a political convention to tell him how he should amend the constitution of the United States. . . . How I should vote belongs exclusively to me under my oath." From a fair reading of the Republican plank it was unnecessary for the senator to make such a declaration, for the plank expressly declines to dictate how he or any other Republican shall vote, nor does it even commend the substitute which it puts up as a part of the resubmission formula. But even so, his solemn statement of a legislator's responsibility to his conscience alone, in such a matter, will have the effect of clearing away the illusion that the planks adopted by the major parties have any finality or decisiveness in relation to the ultimate issue.

Even if the Democratic Convention now in session adopts a plank favoring repeal of the Eighteenth Amendment, it will not follow that

Democratic congressmen and senators will be bound by it. Mr. Smith, as the Democratic candidate four years ago, repudiated the prohibition plank of his party. Besides, the several states have their own party platforms; and further, each candidate for the Senate or Congress will approach his own particular constituency with personal expressions of the course he intends to pursue on the liquor question, as on other questions. This is what representative government means. His constituency will determine whether it wants that particular candidate to represent it.

The point is that under our system, the Eighteenth Amendment must remain in the constitution until the people remove it. Party conventions cannot remove it. Congress cannot remove it. Upon the states themselves develops the right and the responsibility of saying the decisive word.

Consider, therefore, the contest that is before us. It is a highly complicated one. Indeed, it is likely to be characterized by paradoxes. The issue today is not the same as that of yesterday. And it is destined to change its form, perhaps more than once again, as events unfold. The dries are put in a position where they are not psychologically prepared. They cannot stand on doctrinaire prohibition save at the cost of losing prohibition. They will find themselves actually working at times with people who are opposed to prohibition. They will shrink from this. But they will find their justification if they will look forward far enough and be guided by the final issue.

We are now entering the campaign for the presidency. With the Democratic position not yet determined as this is written, it is too early to say where the dry interest lies as between the two major parties. But both parties will surely be committed to a resubmission of the liquor question. On the bare question of resubmission there will be no choice between them. But there may be a choice on the basis of the formula which it is proposed to submit. In general, we believe that the dries are reconciled to the idea of taking the question to the people for a fresh mandate. But they accept the challenge of the wets only tentatively and conditionally. Their condition is that the issue shall be submitted in such a form as to elicit the most intelligent judgment of the electorate. The electorate must know what it is doing when it casts its vote. The formula of submission, then, is the crux of the issue in its present phase.

What is it that is to be submitted? Not the Republican plank, or the Democratic plank. Nothing short of a new Amendment to the Constitution is to be submitted. And who is to determine what the nature of that amendment shall be? Congress alone can determine it—and only by a two-thirds vote. Consider, then, the situation that will exist in Congress. It will find itself divided into at least three groups: those who favor absolute repeal, those who favor repeal by substitution, and those who oppose resubmission either in principle or on the ground that the specific substitute proposed is unsatisfactory. There may be other groups, but there surely will be these three.

It is by no means certain that a compromise of these distinct points of view can be affected to bring about an agreement upon the text of a substitute amendment for the Eighteenth Amendment. But suppose that Congress does submit an amendment. The contest will then go to the forty-eight states in a popular campaign for the election of delegates to the state conventions. If the proposed amendment provides for nothing but absolute repeal, offering no substitute, the dries will be in their weakest possible position. They will have to defend the status quo whose evils they condemn no less than do the wets. And over against the evils of the present which everybody sees, the dries will have to place the evils of the old order which it is impossible to make vivid to the new generation of

voters. But if a concrete substitute is offered which the wets must defend and for which they assume responsibility, the contest will have reality as well as fairness. And if it results in the repeal of the Eighteenth Amendment by substituting for prohibition a new method of dealing with liquor, the loss to the nation's morale will be much less than in the event of naked repeal.

The problem which the dries face, therefore, is to see to it that if there is resubmission the voters shall be confronted with an alternative designed to conserve as many of the gains made under the Eighteenth Amendment as possible. To take this position in no way requires them to approve resubmission, or to help bring it about, or to favor the substitute which for resubmission purposes they may agree is the best possible, but in comparison with which they prefer the Eighteenth Amendment. There is no reason why a dry should help the wets at any point along the line. But if they see resubmission coming in spite of their opposition, it is a patriotic duty for them to seek to control the formula under which the people shall be confronted with the issue. Their alternative is either a third party or to hold aloof and let the wets control the formula of resubmission. And in their practical result these two courses lead to the same end.

—Christian Century.

—BR—

ALL THINGS WHATSOEVER YE ASK IN PRAYER, BELIEVING YE SHALL RECEIVE.

—O—

This paragraph is being written twenty-four hours after "The Measure of Our Faith." During that time I have been questioning my heart "Believe ye that I am able to do this?" Just now the mail came in and brought to us a \$100.00 check from one Missionary Society and a letter stating that another one hopes to send \$100.00 within a few days. "He is able to do more than we can even ask or think." Are you trusting Him for a good offering?

—O—

"Giving is living" the angel said,
"Go feed the hungry sweet charity's bread.
"And must I keep giving again and again?
"My selfish and querulous answer ran
"Oh, no, said the angel, piercing me through,
"Just give till the Master stops giving to you."

—BR—

The First Church of Salisbury, N. C., Dr. Arch C. Cree, Pastor, has recently enjoyed a rich season of revival. Two weeks were given to intensive preparation and two weeks (June 19th, to July 3rd.) to evangelistic services. Dr. John W. Ham of Atlanta, Ga., was the evangelist and Mr. E. L. Wolslagel was the singer. We esteem them as a most satisfactory and successful team for evangelistic service. Sixty were received for baptism, and thirty by letter and statement, and the church greatly revived.

Mrs. E. O. Milligen, Church Secty.

—BR—

MUSINGS OF A CHUMP

—O—

I hear a lot of fellows talking about "frozen assets" and "liquid assets" and other assets. They tell me some assets are not setting very well, and some are so far down they can not ever look up. So some assets are pretty bad off. What are assets? Why they are what pays dividends—gives you money for your living—see!

Our preacher says our church has lots of "frozen assets"; and that our "liquid assets" are getting weaker all the time. Most of our "frozen assets" are very liquid at picture shows, dances, card parties, socials and clubs. They will pay dividends there and are above par. What is par? Don't you know? Why, it means they sell for more than they are worth.

Well, sir, if our churches don't do something to liquidate their "frozen assets" pretty soon the devil won't have much opposition. What we need is less hot air and more hot gospel.

Yours truly,

A. Chump.



Dr. William James
ROBINSON

Says

"Daniel purposed in his heart that he would not defile himself." (Dan. 1:8).

Ability to make a great decision reveals a strong will and a noble spirit, and prophecies a victorious career. Daniel well knew the probable cost—the loss of his life—when he announced his decision. His religious convictions, his integrity, were more precious to him than life. He preferred to die with his character clean than to live in regal splendor with his integrity tarnished. No life can be a failure that is distinguished by such strength of character and nobility of purpose.

Every youth should purpose in his heart, when he awakens to a new day, that he will not defile himself by thought, word, or deed; and that he will live nobly, and faithfully discharge every duty till he falls to sleep again.

Renown does not come to every one who lives worthily, but a good conscience that is more to be desired than fame and treasures of gold does, and it is the greatest prize that can be won in this life.

—BR—

AN OPINION

—O—

In listening over the radio to some of the arguments for the repeal of the 18th Amendment, offered by some of our political leaders in convention assembled, the opinion was formed that these men and women must either be very ignorant of facts, or dishonest in their contention—either of which would unfit them for leadership. Every thing imaginable, from the cat getting the baby's milk to the kidnapping of little Lindy, is charged up to the 18th Amendment. Of course, every one knows that the law is not enforced as it should be, but to one who lived in the bar room days, and in the Dispensary days, it is clear that conditions of drunkenness are one hundred fold or more better than in those days.

If the argument of these people is logical, then the reason we have so many murders is because there is a law against murder, and so with all other forms of lawlessness.

The Western Recorder informs us that a wet propagandist declared there were 32,000 speakeasies in Manhattan alone. A check up by the Federal Government which was afterward confirmed shows that there were 3,844 instead of 32,000. In 1914 there were 10,489 bar rooms in Greater New York, and 2,500 "blind pigs." And yet New York has practically nullified the prohibition law.

It was claimed that in Detroit there were 28,000 speakeasies. The facts show there were 885.

Satan and his emissaries are too wise to be ignorant, and hence, the conclusion that it is a matter of propaganda to put strong drink back upon the commonwealth.

This is only a sample of the tactics Satan is using to bring destruction to men.

—Hazlehurst Messenger.

—BR—

Former Governor Pat M. Neff of Texas, recently installed as President of Baylor University, entered Baylor as a student in 1899 with only \$25 in his pocket. He had made this by raising, picking and selling a bale of cotton at less than five cents a pound; he expected that this sum would put him through college. He soon learned his mistake of course and had to "work his way" through; thousands through the years have done the same, and the boy, the girl, who really wants an education, should follow the great Texan's example. "God helps those who help themselves."—H.L.M.

—BR—

Pastor J. E. Kinsey will have Pastor I. D. Eavenson assist him in a meeting with the Jones Bayou Church, Sunflower County.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
College Correspondent—Miss Frances Landrum
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

In the message that John was commanded to write to the church at Smyrna we find these words, "I know thy works, and tribulations, and poverty (but thou are rich)". Then again in Paul's Message to the Corinthians; "But brethren we desire to let you know of the grace of God which has been bestowed on the churches of Macedonia, how, amid a trial of great afflictions their abundant joy even in their deep poverty has overflowed in the wealth of their liberality." Surely the history of Christianity shows that new opportunities and fresh responsibilities come at such times as these. I am wondering if the call from the Southern Baptist Convention for the \$300,000.00 to maintain our mission work through these summer months, coming to us in the midst of our lean period, isn't a span-new opportunity for us to overflow in the wealth of liberality—thereby enriching our souls.

We, who support the work, should acquire a keener sense of stewardship as we apprehend the sacrificial spirit of our missionaries. By the reports of their work we realize their witnessing is not lessened but rather strengthened during these trying days. Surely we should learn anew to bear one another's burdens. We have opportunities to make real sacrificial gifts in His name and what possibilities for spiritual gain! Paul speaking of the liberality of the philippians said: "Not because I desire a gift but I desire fruit that it may abound to your account."

Our Master so longs for our spiritual lives to be deepened that we may display His graces. Use this opportunity to make a gift to Him.

You will note on this page a report of a Church School of Missions at Goodman. Another church in the State is having a School of Missions this month using the Wednesday night Prayer Meeting hour. Our president presented the following resolution at our W. M. U. Convention: "That the Society Presidents, in cooperation with the pastor, sponsor this School of Missions." Don't forget we adopted it, thereby promising to do our best to carry out this resolution.

Our Superintendents are ever faithful in performing the duties of their office. From various sections we have reports of the rallies that are being held even in the extreme heat. The following comes from Miss Margaret Buchanan:

"The morning was gloomy and threatening but our women came, a fine attendance from Ripley and Chalybeate. Harmony did not come. All organizations from the two churches represented by their leaders—some G. A.'s and Y. W. A.'s. Many said it was a helpful program. I used the subjects of St. Petersburg W. M. U. Convention, "Forces in Kingdom Extension."

Bro. Parker led the morning devotional using the Great Commission—Dr. Lemons closed the morning with "Prayer, the Source of Power for Kingdom Extension." Mrs. Siler gave a splendid talk on "Tools for Kingdom Extension"—Mission Study—Stewardship of tithes and offerings, and Personal Service, by three of my women and Lula Hugh Mathis, Ripley Y. W. A. spoke in afternoon on "Young People Honoring the King," a fine message. So you see we had a miniature Convention. The fundamentals presented in a different way—four preachers were present. In our business session we voted for each one to carry lunch. Hoping to get into some of the smaller churches. We want to do some extension work in Tippah this summer when the rains cease so we can get out. Oh! our roads hinder so..

Our Young People's Column

"A violin, when put away at night, must have its strings relaxed. It will lose its musical quality if it is kept on a constant strain."

Some of our young people are living under a constant strain and nervous tension. Let us heed the words above and those of Jesus when He said, "Come unto Me." We need to "Take Time to be Holy."

Y. W. A.'s we are trying to keep this in mind for you at the House Party. With our theme "A Well of Water" John 4:14, we will remember the words of the Psalmist when he said "He leadeth me by the still waters." "In quietness and confidence shall be thy strength."

Jeanette Lawrence, the lovely Student Secretary of Woman's College has some wonderful plans for our College Hour and College Breakfast Monday morning at the House Party.

You can't afford to miss it!

Our pos'or and favor exhibit will be what you make it. We need your ideas! Please bring them along when you leave for the House Party, Mississippi College, Clinton, Aug. 20-22, 1932.

We will have 250 of the happiest, loveliest and friendliest girls in the State at the House Party if you begin now to save your \$1.75. We must not fall below our quota of 250 and we won't if you'll be on hand with your crowd.

Give and glean for the Emergency Relief Offering! This challenge comes to us:

"I gave, I gave my life for thee,
What hast thou given for me?"

In President Hoover's relief work for the children of Belgium he spoke of them as his "masses of mites." Millions of children owed their lives to him. "The work was apparently going on the rocks but it was saved not so much by his head as by his heart. Hoover simply would not give up the children." Would today that we as Southern Baptists would approach this Relief Offering with such a heart as this! We must not give up our missionaries! Let us approach this opportunity with affection, prayer, and sacrifice. Our "masses of mites" will tell in the end.

All announcements have been published about the Assembly—the advertising posters have been sent to every church in the State and now there is time for only one thing to be done. That is "pack your grip." We are anticipating a week of great joy and fellowship as well as inspiration. Come and join the happy throng that is bound for Woman's College, Hattiesburg, Miss., July 24-29, 1932, for the best State Assembly that we've ever had! Miss Pearl Bourne will be such a help and inspiration in our Young People's Methods Class.

"The quickest way to go down-hill is to accept the methods of yesterday as good enough for today."

JULY 24—TO JULY 29

Please take note of the above dates for this is the time that has been set aside for our Baptist Assembly at our Woman's College in Hattiesburg. We are looking forward with joy in the anticipation of meeting friends from every section of our State. We are planning to make these days as profitable as we know how. Let us lay aside home duties and bring the family along for a good vacation time. There will be spiritual food for all ages.

The W. M. U. of the South is sending Miss Bourne to us for the week. We want her to have a large class of young people's leaders for she will bring to them many practical things they can take back home and build into their organizations. We will also have at the same hour a conference period in which we will attempt to make our W. M. U. Ideals very real in the minds and hearts of the women who attend. Come and join us.

"Our young women have two meetings a month, there are about 100 on the church roll, but not more than 50 are active members of the Y. W. A. I have had this work only since February and we have been working hard to get all the girls enrolled in this Society but I am learning that it is not very easy. I see we are making some progress but it will take almost the entire year to get it on a solid foundation. We need to give a great deal of time and thought to the training and development of the young women here. So much depends on them—they will be our future leaders."

The above paragraph is taken from a personal letter from Miss Minnie Landrum. Do you note the percentage of the young women who are active members of her Y.W.A. Many of our large churches in the State have more than 100 girls and are contended with about one-fourth of them as members of this organization. Just as surely as the girls in Brazil are the future leaders just as truly will our girls be the leaders in our churches. Are we being fair with them and giving them a real opportunity for development?

MISSION SCHOOL IN GOODMAN

From the 11th to the 14th of this month a Mission School was held in the Baptist Church at Goodman, Miss.

Each afternoon from four to five o'clock a Mission Study book, "Just Around the Corner Tales," was taught for the G. A.'s and Sunbeams. Surely there is not a more enthusiastic group of children than those and the weather was never too warm for them to be present. About fifteen of them are receiving certificates for the work they did.

Each night from eight to nine o'clock there were classes held for R. A.'s, young men, Y. W. A.'s and the adults. The enrollment reached 65 in the entire school. We were indeed fortunate to have as our guest speaker Rev. J. J. Cowsert who is now on his way to Brazil. Knowing the zeal that he has and his love for Missions it is needless to say that our hearts were stirred after having heard him. On the last night we had an inspirational service, the devotional was lead by Bro. Cowsert, his subject was "The Master is Come and Callesth for Thee," following this was an inspirational talk by Miss Frances Landrum, her subject was "Hear Ye Him." I feel sure that every one present felt the presence of God

(Continued on Page 5)

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P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. BRELAND

FOND REMEMBRANCES

Now and then, when a spare mo-
ment comes, I sit myself down and
let my mind run back down the
pages of the past and get fond
glimpses of occasions and faces that
lie behind me. Fond memories cluster
around whenever such is the case.
This morning I am in a mood like
that. My sermons for tomorrow have
been arranged, Sunday School lesson
studied, so on Saturday morning I
am meditating on the path I have
walked since I began to preach.

My first call was to Oak Grove
Baptist Church, north Neshoba
County. I well remember my first
trip there. With fear and trembling
I faced the church and tried to
preach. It was Saturday afternoon
and a goodly congregation had as-
sembled to hear the new pastor.
Those dear faces I see afresh now
as I meditate. One man who helped
me much in this first pastorate was
Deacon J. W. M. Thornton, a good
Baptist, also a teacher in the pub-
lic schools. He held up the hands of
the raw pastor and encouraged him.
Long has he been in glory now, but
his face is as fresh in my memory
as if I saw him but yesterday. I look
forward with delight to seeing him
again one of these days. Others who
helped in this first pastorate were
the Hills, Taylors, Barretts, Lanes,
Tuckers, Clarks, Crosbys, Willises
and others. The fellowship of the
years spent there linger sweetly in
my memory. Many have gone on, but
some remain to this day.

Another church that permitted me
to serve it during my early days in
the ministry was Pleasant Hill
(Conehatta), Newton County. Many
dear to my heart were members
there. They were kind, long-suffer-
ing and encouraged their pastor.
Twelve years I labored there, and
the joys of those years are sweet
to contemplate. Some of my best
friends along life's journey were
servants here. There rises before

my vision the faces of Mrs. Bishop,
and her sons, the Paces, Craines,
Nichols, Adams, Cartledges, Weav-
ers, Hensleys, Stewarts, Holidays,
Wilsons, Pettys—and so many more.
As I look back to those days long
gone my heart is moved to rejoicing
as I associate again with these dear-
est of saints. How they helped and
encouraged the boy pastor, and how
their memory helps him still. In the
better land I hope to see all of them
face to face again. My mind is spe-
cially on Deacon Newton Covington
and family.

Down in south Newton County was
located Mt. Vernon Baptist Church.
For six years of my young ministry
I served this good church. I found
here also some choice spirits who
made the path of the preacher easy
to tread. I will never forget these
blessed servants of Jehovah let me
live ever so long. Deacon Aaron
Pierce, his son Louis, the Wilsons,
Buckleys, Davises, Yarbroughs, Gib-
sons, Alldays, Kennedys, Wyatts,
Cokers,—their memory is cherish-
ed along with hundreds of others
who were kind and helpful along the
way. Many of them I will never
meet on earth again, but I will live
with them in fond remembrance
here and face to face hereafter.
Among the best men I have met was
Deacon Thos. Wilson of Mt. Vernon
Baptist Church, who lived at Gar-
landville. Dr. Hardy was also a
good and helpful brother. These
have long since gone to that better
home.

Another of my early and happy
pastorates was with the Hazel Bap-
tist Church, near Lake in Newton
County. This was one of my most
prosperous pastorates in some ways.
Some of the best revivals I was ever
in were held here. Great numbers
were baptized by this poor man
there. Mr. and Mrs. Henry C. Rush,
faithful members there, will always
live like a fresh blown flower in my
memory. They were friends that
counted in the life of a pastor. Then
there were the Waltons, Paces, Mor-
gans, Gibbs, Emmons, Stewarts and
one of the best there was "Aunt"
Mary McCoy who went home re-
joicing several years ago. How these
dear friends still encourage me along
the way. The meeting in the sweet
by and by will be sweet. Friends of
my earlier days, how I love you
still.

There are still others that I
could mention as fondly, but space
will not permit here. Some future
time these fond remembrances will
be continued. It is sweet to go back
in memory to the days of happy ser-
vice that lie back behind the pres-
ent busy days. May the dear Lord
be with every one of you till we
meet beyond the river.

NOTES AND COMMENTS

The meeting of days at Coffee-
ville Baptist Church were pleasant
and successful in many ways. No
large ingathering was had, but the
quality makes up for the lack of
numbers. This is a day when we do
not need numbers unless they are
workers as well. We have too many
already of a kind that will not assist
in the kingdom work. We delight
in seeing people saved, but to just
get numbers is worse than nothing.

Rev. Clyde L. Breland, of Richmond,
Ky., son of the pastor, did the
preaching, beginning Sunday, July
3rd through Monday, July 11th. The
congregations were large and in-
creased as the days came and went.
Many have spoken of the high
character of the preaching. Rain
interfered for the first several days,
but the people came any way. The
church was strengthened and help-
ed.

The following words from Rev.
S. J. Rhodes, of Oakland, Miss.,
brings gladness: "I am feeling
mighty good for the last few weeks,
and am going to try to start to
work a little. If I can supply for a
pastor who is to be away from his
pulpit for a day or so I am now able
to do so." We hope to see Brother
Rhodes in the work fully soon.

The writer begins a week's revival
with Sylvaena Baptist Church, Yal-
obusha County, the fifth Sunday in
July. This church, now two years
old, has a splendid house of worship
under construction. It is far enough
advanced to be used in the meeting.
Pray for us.

A splendid program is announced
for the meeting of the Yalobusha
County Baptist Association which
convenes with Elam Baptist Church
the fifth Sunday in July. Elam is
three miles east of Coffeeville, and
visitors will be welcome.

THE BIBLE SCHOOL Of The

Columbia Association of Baptist
Churches, Washington, D. C.

The Bible School of the Columbia
Association of Baptist Churches was
organized October 14, 1930, at Bap-
tist Headquarters, Washington, D.
C. The aim of the School is to pro-
vide instruction in the Bible and
such other related subjects as shall
give a more comprehensive outlook
on life and afford opportunities for
special training in all lines of Chris-
tian service. The classes are open
for two kinds of students as follows:
First, regular students who contem-
plate taking the work leading to the
award of the different certificates.
Second, auditor students who desire
simply to attend the classes and in
this way to better prepare them-
selves for special line of Christian
service.

Eighteen courses of Christian
training are now offered as follows:
Biblical Introduction, Old Testament
Exposition, Hebrew Old Testament,
New Testament Exposition, Greek
New Testament, Biblical Theology,
Religious Philosophy, Christian His-
tory, Christian Missions, Christian

Evangelism, Religious Education,
Church Administration, Public
Speaking, Christian Music, Chris-
tian Worship, Christian Sociology,
Sunday School Work, and B. Y. P.
U. Work.

A good faculty has been secured
composed of the following persons:
Prof. W. B. Johnson, Rev. E. H.
Purvey, Dr. W. D. Moore, Dr. E.
E. Richardson, Mrs. E. E. Richard-
son, Rev. C. R. Ferguson, Dr. Rufus
W. Weaver, Dr. T. E. Boorde, Rev.
B. M. Osgood, Prof. B. L. Goodyear,
Dr. H. M. B. Jones, Rev. J. L. Lof-
tis, Prof. Z. C. Hodges, Sr., Mr. F.
H. Spencer, and Dr. B. P. Robert-
son.

The school has been a great suc-
cess from the very beginning. Dur-
ing the first session we registered
forty-nine students. And during the
second session which has just closed
we registered seventy-six students.
The second commencement was held
June 13, at National Baptist Mem-
orial Baptist Church. Dr. Austin
K. deBlois, President of the Eastern
Theological Seminary, delivered the
address. Fifty-two of the students
received certificates of credits for
Semester Subjects completed.

The Third Session of the School
will open September 16, at Baptist
Headquarters, 8th St., N. W. Wash-
ington, D. C. Provision has been
made for Correspondence Work in a
few of the subjects. For further in-
formation please address the un-
dersigned.

B. P. Robertson, Principal.
715 8th St., N. W. Washington, D. C.

SUNDAY SCHOOL ATTENDANCE JULY 17, 1932

Jackson, First Church	612
Jackson, Calvary Church	695
Jackson, Griffith Mem. Church	400
Jackson, Davis Mem. Church	381
Jackson, Parkway Church	139
Jackson, Northside Church	72
Meridian, Highland Church	195
Meridian, First Church	623
Offering	\$31.25
Charleston Baptist Church	194
McComb, First Church	391
Clarksdale Baptist Church	283
Columbus, First Church	636
Brookhaven, First Church	548
Laurel, First Church	437
West Laurel Church	355
Laurel, Second Avenue Church	213
Laurel, Wausau Church	65

B. Y. P. U. ATTENDANCE JULY 17, 1932

Jackson, Griffith Mem. Church	159
Jackson, Davis Mem. Church	153
McComb, First Church	94
Clarksdale, First Church	77
Columbus, First Church	113
Brookhaven, First Church	189

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The Sunday School Department

SUNDAY SCHOOL LESSON FOR JULY 24, 1932

Prepared by L. D. Posey, Jena, La.

Subject: The Deliverance at the Red Sea.

Golden Text: The Lord is my strength and song, and He is become my salvation. Ex. 15:2.

Scripture for study: Ex. 14:10-16, 21, 22; for supplemental study, Ex. 13:17 to 15:21.

Time and Place: According to the commonly accepted mode of reckoning, this event occurred in 1498, B.C., at some point of the northern extension of the Gulf of Suez which is connected with the Red Sea, and so designated in the scriptures.

Introduction

In the lesson before us, we have the intervention of God in behalf of His people. No other explanation is at all tenable. To reject it, is to reject the supernatural; to do that is to reject God, and place one's self in the class with infidels, and under the course of Him whose personality is disputed.

When the Egyptians found the first born in all their homes dead, they immediately urged the speedy departure of the Jews from their territory. Their first stop was at Succoth, on the shortest way from Egypt to Palestine. But instead of going direct, God led them by way of the Red Sea and the Wilderness, during which time they would be prepared in every way necessary for the occupation of their home land.

The experiences of that multitude of Jews during their forty years of wanderings, are rich with practical lessons for Christians. May God help us to profit by this study of them.

The Lesson Studied

The lesson for this date is one of the notable events in the world's history. It is of world wide importance because it had to do with the international Jews. To say that it is neither historical fact, nor supernatural in performance, is the mark of assinine stupidity and blatant egotism. The racial integrity of the Jews is one of the greatest wonders of the world, and forever seals their history as incontrovertible fact. Their deliverance at the Red Sea marks the date of their racial freedom, and the birthday of their national life. And since the Law of Moses, given to him as it was on Mt. Sinai, direct from the hand of God, is the basic law of all civilized jurisprudence, all of which was contingent upon the event of this lesson, it becomes international in scope and prominence.

The passage of the Red Sea was effected in one night's time. There were more than one half million of men besides women, children and domestic animals. Supposing there was an even half million men, and the dry space in the Sea was one mile wide, allowing two feet for each man, then there would be one

hundred eighty-nine columns of men, one mile long. Allowing three feet between columns, it would be five hundred sixty-seven feet from front to rear of these columns of men alone. Now pursue the calculation to suit yourself. These figures are given, simply to show the utter impossibility of an accidental wind removing the waters and holding them back for a sufficient time and space for that mixed multitude to cross on dry land, and then cease to blow just at the right time to let the waters come together and annihilate Pharaoh and his army.

That the Jews had been saved from death and assembled at Succoth under their obedience to God, could not be questioned. That Moses had been His agent, there was no doubt. The presence of the pillar of cloud by day and of fire by night, was further evidence of the presence and leadership of Jehovah. The people followed willingly when there was no apparent danger. But when they saw before them the foaming sea, to their right impassable mountains, to their left treacherous bogs and marshes, and a conquering army closing upon them in their rear, their faith failed and they sent up a scream of faultfinding.

On first thought, it would seem that Moses did the right thing. He told the people to "stand still and see the salvation of the Lord!" That looked like fine faith. Then he prayed. That looked still more like good faith. But neither act nor statement by Moses was right. God had led them there. He never leads people into a place out of which He will not carry them. Moses told the people to "stand still." To have done so would have meant their destruction. God cannot save a people when they stop and begin to find fault with His man. For Moses to pray was a mistake. It was no time for prayer. It was a time for action. Moses had in his hand the instrument which was the emblem of his power. He had been commissioned to lead the Jews, and had been given strength for every ordeal. When he reached the sea, he should have raised the emblem of his power, and then prayed for God to part the waters. That would have been real faith, the kind that God had chosen to honor and bless. Would we have done any better? No, not even as well. But our failure now would neither excuse us nor justify Moses. What God wanted was a practical demonstration of their faith. He led them to where it could be obtained, and they failed in the crucial hour. Three days before they had a demonstration of His power to save them from what was to them unseen. Now their faith failed when tested by what they could see.

The practical lesson here is, the sinner is saved from eternal spiritual death by faith in Christ. Then when assailed by the world, the

flesh and the devil, he often fails to expect, and therefore, some times fails to receive the help he needs. Stated differently: He fails to go forward, not realizing that God will lead him through, over, or around any and all things that have been permitted to come to him by which his faith may be tested.

Another lesson, as already intimated, is, that there come times when prayer is futile; action is required. When the house is on fire is no time for family prayer. Water is the thing needed. There was no time for a prayer meeting in front of Pharaoh's army. The thing to do was "go forward" across the Red Sea out of the way, so God could destroy that army. God could not destroy Sodom till Lot was out of the way; neither could He this army, according to His purpose, till the Jews were beyond the sea.

What we need now in our churches and denominational schools, is action and not prayer. Until we have rid ourselves of the unsaved, who burden our church rolls, and even the godless Christians who are a hinderance to the cause of Christ, we need not expect a great revival of spirituality. Until every teacher tinctured with modernism in our denominational schools has been removed, and until those schools stop wasting time and money on athletics, and trying to conform to the worldly standards of the State schools, we need not expect the plain honest-to-goodness Baptist at the cross-roads to be enthusiastic in his support of them. Furthermore, the time for those in charge to see these things, is long past due.

Finally, we have reached the point in the cause of prohibition that only votes will count, and they must be for men who put principle above party, and the welfare of the nation above personal gain. This applies from the lowest to the highest official of the land. Furthermore, God will not save us, no matter how much we pray, from the mess we are in, until we use the means at our command, any more than He would save the Jews from Pharaoh's army until they marched forward into the Red Sea. May God give us the courage of our convictions.

LAST CALL FOR THE TEACHERS' CONFERENCE

The time for the Teachers' Conference at Ridgecrest, North Carolina, July 31, to August 6, is rapidly approaching. More and more leaders and teachers of young people and adults are turning their eyes toward the mountains and their thoughts and their prayers for this Third Annual Teachers' Conference. Soon they will be finding their way to the railroad station where one

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fare plus one dollar will cover the expenses of the transportation.

As they gather at beautiful Pritchell Hall on the Southern Baptist Assembly grounds they will meet and share experiences with others who are engaged in similar work with just as eager and needy groups of young people and adults in their churches. The conferences held every morning will provide all the opportunities possible for solution of the problems of the teacher and superintendent, particularly in the matter of teaching. Demonstrations will present in the most concrete form the various meetings of class and department and many ways of teaching a class. Current Sunday School lessons will be demonstrated by G. S. Dobbins and John Caylor, eminent teachers who have demonstrated lessons so successfully and helpfully at the past two sessions of this Annual Conference. The inspirational will not be overshadowed, however, by the practical. Each day Frank Tripp, pastor of the First Baptist Church, Saint Joseph, Missouri, will address the group on "Some Practical Contributions of Teaching to Every-day Living" at the noon hour and on "Standards of Christian Living" in the evening session.

The conference members will have afternoons free for rest and recreation such as only Ridgecrest can provide: Ridgecrest the crest of the mountain playground of North Carolina. All the popular forms of wholesome recreation abound and help to make a week at Ridgecrest crowded with happy memories.

When that crowd of conference members turn homeward enriched by living for a week together in the presence of the beautiful in God's great world planning together for extending His kingdom and spreading the good tidings as He commanded, what blessings are in store for the church and school from which they came! Will you be among that number who have wisely chosen a vacation of merit and eternal value?

(Continued on Page 11)

DAISY FLY KILLER

Placed anywhere, **DAISY FLY KILLER** attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Insist upon **DAISY FLY KILLER** from your dealer.
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2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

ROUGHING IT ON THE FOREIGN FIELD OR ECONOMY AND FOREIGN MISSIONS

A Missionary Tells of the Joy of Living, Traveling in the Simplest Ways to save money for the Lord

Nothing that we really want to do is hard, in this time of financial depression and closeness of money one may get a good deal of joy out of finding ways to save money for the work of the Lord. We people of the foreign fields have always tried to follow rules of economy in conservation of money, time and energy. But now when funds are cut to the limit and we must in some way see that the work goes on, other ways must be found for making money go as far as possible.

The writer recently returned from a missionary tour touching more than a dozen centers, covering nearly one thousand five hundred English miles and requiring fifty days for the trip. The entire cost of this trip to the Foreign Mission Board, aside from the missionary's salary, amounted, however, to less than five dollars! You ask how did we do it?

Most of the trip was by rail. We asked for a round-trip pass on one railroad, and it was given. We have never been refused to pass on this road, but we ask for passes only when going out for mission or relief work. Manager of another line heard we were going and voluntarily sent over a pass for use on his road. These free passes saved considerable money for the Lord. Have we a moral right to ask for such free transportation? We most certainly do. Our work is worth more toward building up commerce, improving conditions of the people, helping in the eradication of bandits and the establishment of law and order than that of newspaper correspondents, pleasure seekers and others who for one reason or another receive passes; and this the railway officials recognize. There is no compromise, nor are we hindered in any way in our mission work as a result.

To save a few dollars by carrying one's own baggage is no disgrace, but commands respect and appreciation among the Chinese, who realize that this is being done for economy in the work of saving their people. Business men usually carry along with them a cook or servant in addition to an interpreter, and often an additional assistant. We could also take along a servant, but his traveling expenses would greatly exceed those of the missionary, for it would not be right to request a railway pass for him. If we paid his fare then there would not be

money for other traveling expenses. Again the Chinese understand and appreciate our economy and willingness to undergo inconveniences to save money for the Lord. They more gladly render assistance to their missionary field and get joy out of it.

We could carry canned goods and other foreign food with us, for it is more healthful and tasty, or we could take a foreign trained Chinese cook along with us, as the merchants do, but this would be expensive. The only thing to do is just to eat less food than one would like at times, using only Chinese food. In doing so one must often shut his eyes to what is dirt to us foreigners, but of little consequences to the Chinese. Thus we eat Chinese food, and take it pretty much as it comes. One often just has to be "a good sport," and with the grace of the Lord, accept conditions as they are. Good foreign food can be had on trains, but this is expensive. When used we do not, of course, charge it to our traveling expense account. There are also places where Russian rooms can be had, but these cost more. Then too, one can get closer to the Chinese people by living in their inns or homes on such trips.

On this trip a Chinese Christian man insisted on buying my bus ticket for one lap of the journey out in an isolated region, and we allowed him to do so. Why not? It was not for the missionary but for the Lord and a saving to His work. Besides the missionary had experienced much inconvenience and undergone great danger, had come a long way for this week of instruction and to administer baptism. This man was among the number baptized.

We most always travel free on the trains in mission work but when tickets must be bought we travel third-class, as do the common people. This does not mean that we are rated third-class by them. As an American and as a missionary of the gospel of the Lord Jesus no one is more respected, received more cordially, or given more consideration.

It would not be possible for one of our Mission Board, State or other denominational secretaries to make a trip of seven weeks covering more than fifteen hundred miles in the United States, nor could any of our evangelists or pastors at home so travel with an expense account of only \$5.00, but there may be among them some who may find ways of economizing for the glory of our Lord, that the money may be saved for foreign missions. Could there be any disgrace in "hopping a ride" to save money for the Lord. I do not believe Paul would object to riding a car which might be going in his own direction. Phillip rode with the eunuch, and to great advantage. (Some of us have sold our cars and travel in more economical

ways). If Peter had friends among the directors of the railway, I do not believe he would mind requesting a free pass over to Bagdad to save money for the Lord.

When at home on furlough the last time we heard a good deal said about "taking care of the Lord's servant," but my observation is that it does the Lord's servant good to rough it occasionally. Men are helped by roughing it on fishing, hunting and other recreation trips; then why should it not be fun to rough it for the Lord?

The writer has never suffered from rolling up on a third-class board seat of a Chinese train nor from sleeping on hard benches in a preaching hall. We came home from this last trip in the very best of health. Somehow the Lord blesses us in a special way when we save money for His cause, and there is a lot of joy in doing it.

A WORD PERSONAL WHICH WOULD BE DENOMINATIONAL

By O. L. Hailey

Would you please help a lame comrade along the way? I have had an experience and I am not near through it. On Thursday night, June second I was on my way to a negro Baptist Church here in Nashville to help adjust a church difficulty. A thing happened which I cannot report because I do not remember it. An auto struck me and knocked me nearly twenty feet and left me with both bones broken below the knee in my right leg and bruised me in quite a number of places. I was picked up by kind friends and taken to the City Hospital where my son David Hailey and the Superintendent of the Hospital took care of me. As a result I am lying in bed with a broken leg.

But this is not the important matter which I wish to speak of to the denomination. Please bear with me if I tell the simple truth. I have felt very deeply a desire for a place in the hearts of my brethren while I tried to prosecute the work for the Negro Seminary according to the will of the Southern Baptist Convention. A brief notice in the Baptist and Reflector and the daily papers announced the accident and then there began such a stream of letters, cards, telephone calls and personal visits from so large a number of my friends that it made my heart overflow with joy to know that I held such a place in the hearts of my brethren and that my work held so large a place in their denominational interests and desires. I could not believe it possible that



For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.
10¢ and 35¢ at dealers.

I and my work held such an enviable place in our denominational life. Some of the most gracious letters bore personal testimony for which I shall always be grateful.

I would gladly respond personally for every single expression from the overwhelming number of brethren and sisters but this is beyond my strength and I trust that the brethren and sisters may see this word and know that I have them in mind in thus trying to express thanks. I shall be very limited in my work for a time but I hope to see that the Seminary goes on and makes good. I pray for help.

The President of the National Baptist Convention, Dr. L. K. Williams and a large number of my co-workers came in a delegation to see me and express their love and confidence and to promise me anew that the Seminary shall have their best support. When they left me they sent a most exquisite bouquet of half-opened rose buds to cheer the sick room.

So brethren while you continue to pray that the Lord will help me, do not forget to give thanks to Him for the multitude of the tokens of His favor in all these trying experiences. May the Lord lead us and we be ready to walk in His way.

Gratefully your brother,
O. L. Hailey.

—BR—

(Continued from Page 10)

ues? You will if you choose now to be among that number that will meet together at Ridgecrest, July 31, at the opening of the Third Annual Young People's and Adult Teachers' Conference. Write your State Sunday School Secretary or the Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, Nashville, Tenn., for complete information and program. Don't delay! This is the last call for Ridgecrest Teachers' Conference.

FORK UNION MILITARY ACADEMY

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower school for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Catalog 35th year. Dr. J. L. Wicker, Pres. Col. N. J. Perkins, H. M. Box B, Fork Union, Virginia.

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- I. Course for pastors and preachers. Seminary degree of B.D. or diploma.
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- Tuition and room rent free. Scholarships for qualified students. Correspondence Course for non-resident pastors and lay-workers. Faculty certificate on completion of prescribed courses.

Sixty-fifth year begins Tuesday, September 27, 1932.

For Catalog and Other Information, Address:
MILTON G. EVANS, D.D., LL.D., PRESIDENT
Chester, Pa.

The Children's Circle

MRS. P. I. LIPSEY

WHISTLE AND HOE

There's a boy just over the garden fence,
Who is whistling all through the livelong day;
And his work is not just a mere pretense,
For you see the weeds he has cut away.

Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

Not a word of bemoaning his task I hear;
He has scarcely time for a growl, I know;
For his whistle sounds so merry and clear,
He must find some pleasure in every row.

Sing as you go,
Whistle and hoe,
Shorten the row
By the songs you know.

But then, while you whistle, be sure that you hoe;
For if you are idle the briars will spread;
And whistling alone to the end of the row
May do for the weeds, but is bad for the bread.

Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

—Selected.

—O—

My Dear Children:

Did you think, when you read Dr. Hamilton's kind letter last week, of what a great work the Baptist Bible Institute is doing and were you glad to be helping in it a little bit each month? It is encouraging to know that so many young people want to go there this fall, and discouraging that funds to help them are so small. Well, when these times get better, which we hope is not far off, I want us to try to give more for this great missionary work, don't you?

As you saw in The Record last week, we have begun to have calls for our Page Buttons. The buttons have not come to me yet, but I trust they will be here in a few days, and then you shall have them. Two of our loved members are passing their great sorrow now. Mary Adelyn Milam has just lost her father, Mr. Stovall Milam, a splendid man, and a valued member of our Leland church. Adelyn Summers is Mr. Milam's niece, if I am remembering correctly and her grandmother was a friend of mine in years long past. Will you not pray for these little girls and their families as they bear this great loss?

Bro. Miller from the Orphanage spoke at our church this morning. I wish you could have heard him tell about the three children whose father and mother died, and the children lived out in the woods for a year or more. They are now with Bro. Miller in the Orphans Home; they had never been to church or Sunday School, and did not know what these words mean! But they have been now and many children are being refused at the Orphanage now because there is not money enough to take care of them. Shall we try to come a little nearer to our \$10.00 than we did last month, when we could send only a little more than half of it? The more Jeannie Lipsey Clubs, the more money we can send.

Much love from
Mrs. Lipsey.

BIBLE QUESTIONS NO. 3: JULY 21ST

The Epileptic Boy: Matt 17:14-22.

1. What beautiful sight did the three disciples see on the Mount of Transfiguration? Matt. 17:2, 3.

2. What sad sight met their eyes when they got to this part of the mountain?

3. What were the names of these three special friends of Jesus? Matt. 17:1.

4. What did this father ask Jesus to do for the afflicted son?

5. Why could not the other disciples heal him? Matt. 17:19, 20; Luke 9:41.

Read Mark 9:24, and tell me what the father said showing his faith. Did he know his own weakness of faith?

7. What did Jesus tell them faith could do? Matt. 17:21.

Walthall, Miss., July 8, 1932.
Dear Mrs. Lipsey:

I certainly am glad you can get the buttons. I am sending my four cents (4c) also twenty-five cents (25c) for the Orphans. I am your, Unseen friend,

Mary C. Tabb.

I am sending your button today, Mary dear, and hope you will like it. That is a good contribution you sent for the Orphans. Thank you.

Clarksdale, Miss. July 9, 1932.
Orphans\$1.00
B. B. I.1.00
Happy to be a member of Jeannie Lipsey Club.

—A Friend.

Now how nice this is, dear Mrs. Friend. You are hereby declared Leader of Jeannie Lipsey Club No. 4, and if you should choose to add any neighbors to it as members, that would be fine, too, but if you prefer to have it alone, that is certainly your privilege.

Starkville, Miss., July 11, 1932.
Dearest Mrs. Lipsey:

I have been thinking I would write you for the longest but I have just neglected doing so.

You may have forgotten me by this time, it has been so long since I have written to you. I still read the children's letters and yours, and enjoy them so much. Will you please welcome me back again.

I sure would like to have a Circle Button Mrs. Lipsey. Enclosed you will find twenty-five cents (25c). You take four cents (4c) out for the button and use the rest for Orphanage.

My little sister, who is four years of age said that she felt sorry for the little orphan children. She enjoyed me reading the children's letters to her. He have such good times playing together.

Will try not wait so long to write next time.

Your old member,
Margaret Duke.

We are certainly pleased to have you back, Margaret. I am sending you your button this morning, and you must wear it with a recollection of what it means. The rest of your money goes to the Orphans, as you say. Come again soon.

—BR—

He (with hands over her eyes): If you can't guess who it is in three guesses. I'm going to kiss you.

She: Jack Frost; Davy Jones; Santa Claus.

—BR—

"What is your new brother's name?"

Little Jane: "I don't know yet. We can't understand a word he says."

NEWS NOTES

—O—

Rev. R. F. Morris of Holly Springs recently closed a meeting at Chawalla, one of his afternoon appointments, in which there were eleven additions, two by letter and nine by baptism.

Bro. Morris goes to Choudrant, La., for a meeting beginning July 17th.

Rev. A. M. Overton of Fulton, Miss., recently closed a meeting at Belmont, Miss., with Pastor Nelson, and is now in a meeting with Bro. Nelson at Red Bay, Ala.

Brother Overton has just recently moved to Fulton where he was most royally received. Fulton offers one of the greatest opportunities of any place that we know of, and we somehow feel that Brother Overton is the Lord's man to do the work. We are really expecting great things to come to pass at Fulton. Let us pray that it may be so.

Rev. G. W. Wages of Blue Mountain, Miss., just closed a good meeting at Glenfield (Union County near New Albany). Rev. L. B. Wages, pastor at Parish, Alabama, did the preaching in this meeting.

Rev. J. A. Rogers of Amory has been in a two weeks' meeting at Booneville with Pastor J. D. Thompson. We do not know the results yet but those who know Bro. Rogers will feel sure that the saints at Booneville have been hearing the old time Gospel.

Booneville Baptist Church lost one of the oldest and best members it ever had in the death of Bro. J. C. Stanley, Sr. He was eighty-six years of age, and had been a member of Booneville Baptist Church for about fifty years. During these years he was ever noted for his love and loyalty to the church of which he was a member. The funeral was conducted by Rev. J. D. Thompson the pastor, assisted by Rev. J. A. Rogers, visiting minister, and Rev. J. V. Bennett, local Methodist minister. The burial was in the Booneville cemetery July 14th. The writer never had a more loyal faithful friend. He was especially kind and generous to me as a young preacher.

Rev. J. H. Kyzar of Lexington, Miss., assisted Rev. J. B. Parker in a meeting at Saltillo closing Friday night, July 15th. There were nineteen additions, fifteen by baptism,

and four by letter. The preaching was the very best all the way through the meeting. The church was built up and strengthened in every way. The pastor was well pleased with the results.

Rev. John F. Measells of Amory is to assist Bro. Parker at Guntown in a revival beginning the fourth Sunday in this month.

C. S. Wales,

Blue Mountain, Miss.

—BR—

Willow Grove, Covington County, at the waters' edge, has closed one of the most successful revival meetings it has been our privilege to have at Willow Grove. Bro. B. A. Ashworth, the pastor did the preaching, and preached repentance in his forceful way to a crowded house, day and night. There was an average attendance of 350 throughout the whole week. There was great interest taken in the Bible reading contest, there being 1,547 chapters read during the meeting. We are very fortunate to have a good choir of singers and Bro. Jimmie Rawls, one of our own is such a fine leader, and did not fail to be on time during the whole week, which helped wonderfully to hold the interest to the very last. There were nine additions to the church—seven for baptism and two by letter.

We are sorry to close our meeting when it seemed that all were being "Greatly Revived Again" but Bro. Ashworth had to go to hold a meeting in Alabama.

We are praying for him that God will be with him and give him strength and the power of the Holy Spirit that he, by preaching God's Word, will win many souls to Him for Christ's sake.

Sincerely,

D. L. O. Manning, Reporter.

—BR—

The meeting at Byram this last week was well attended with good interest. Brother Geo. Gay and his folks had things in fine shape as evidenced by a house filled with folks on Monday and soon overrunning the building,—we went out in the open and had some delightful hours together in the Word.

At Jonestown this week and down at Florence next week. Pray for us.

Yours, etc.,

D. A. McCall.

BLUE MOUNTAIN COLLEGE

BLUE MOUNTAIN, MISSISSIPPI

STANDARD "A" GRADE COLLEGE

Member of Southern Association of Colleges

and

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An endowed college for women owned and controlled by the Baptists of Mississippi. Situated on the side of beautiful "Blue Mountain," one of the highest elevation in the state.

Two of our good brick dormitories are conducted on the cooperative plan, whereby each student is enabled to reduce the cost of room, board, literary tuition, laundry, and fees to \$252.50 for the entire session of thirty-six weeks. The cost of room and board also reduced in the Whitfield and New Hearn residence halls, where each student has a room with connecting or private bath.

Three of our splendid brick buildings were erected in 1928 at a cost of more than a quarter of a million dollars.

For more than half a century Blue Mountain College has been noted for its splendid Christian atmosphere.

Sixtieth annual session begins September 14.

Write for catalogue and new booklet of campus views.

LAWRENCE T. LOWREY, PRESIDENT
Blue Mountain, Mississippi

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

COLUMBUS FIRST CARRIES ON EXTENSIVE EXTENSION PROGRAM

Under the leadership of Mr. Joe Abrams the B.Y.P.U.'s of First Columbus are carrying on an extension work. The plan provides for the conducting of a B.Y.P.U. Study Course in every B.Y.P.U. in the association. Already several of these study courses have been conducted. The churches are cooperating in the movement and recognize it as an opportunity both to give the young people of their churches the opportunity of meeting and knowing in a better way some of the leaders in the First Church, and it also gives these leaders and teachers the opportunity to put into practice the training they have been receiving in their B.Y.P.U. There are many other churches just waiting for someone to come to them in this same spirit of unselfish service and B.Y.P.U. leaders could do not better than to work up some engagements like this for their capable members.

SUMMERLAND AND HICKORY ENJOY THE SERVICES OF MISS ZADEEN WALTON OF WALNUT GROVE

Among other fine services the B. Y. P. U. is doing the enlisting of volunteer workers is one that is outstanding. Many capable young people who have enthusiastic leaders in their own church B.Y.P.U. and who have been going to college have volunteered their services free of cost except for expenses. Miss Zadeen Walton is one of these and she has recently spent a week with the Summerland church teaching both Juniors and Seniors, then going to Hickory for another week teaching all three Unions there. These churches were happy to bear her expenses which were small and other requests for her services are coming in to our office. Any church wishing a worker and are willing to pay just the expenses of their coming, nothing for service rendered, can have one for the asking. Of course it would be fine if the B.Y.P.U. Department could finance this work but we can't, we are therefore happy to cooperate to the extent of securing the worker for you if you desire it.

Which is more important, to enlist for Christ or to enlist for Christ's service?

There is one thing greater than a saved soul and that is, a saved soul plus a saved life. The B. Y. P. U. adds the plus.

UNION CHURCH, CLARK COUNTY, ORGANIZES INTERMEDIATE B. Y. P. U.

Last January the Union Church of Clark County organized a Senior B. Y. P. U. and since then the interest in training has grown to where the

demand came for an Intermediate Union. This Intermediate Union was organized therefore and the work progresses nice under the leadership of the following officers: President, T. E. Williams; Vice President, Thomas Fountaine; Secretary, Maurine Williams; Cor. Sec., Rebecca Walker; Treas., Annette Fountaine; Group Captains, Elizabeth Fountaine, Leige Williams. Thirteen was the enrollment at the beginning and this fine group have decided that thirteen is a lucky number and will mean for them the beginning of a splendid training in church membership.

HEBRON B.Y.P.U. LAUDERDALE CO., INSTALLS NEW OFFICERS

The installation program of the Hebron B. Y. P. U., Lauderdale County, was given on the evening of June 26. Pastor A. H. Miller was in charge of the service. Each new officer of the B.Y.P.U. gave an interesting talk and all seem to be enthusiastic as they take over the responsibility of the work. The officers in charge for the new term are, President, Herman Bunyard; Vice-Pres., Cecil Rasberry; Secretary, Miss Irene Irby; Treasurer, Russell Camp; Cor. Sec., Mrs. F. F. Hughes; B. R. L., Mrs. Earl Carlisle; Chorister, Bob Boswell; Pianist, Mrs. Albert Smith; Group Captains, Ray Irby and Annie Ruth Boswell; Junior Leader, Mrs. Maudie Irby.

LAUDERDALE COUNTY ASSO- CIATIONAL B.Y.P.U. HOLDS MEETING EACH SUNDAY AFTERNOON THIS MONTH

The Lauderdale County Associational B.Y.P.U. has a plan all their own for holding their meetings. This plan is unique and effective. They have their organization divided into five groups and they are on the best lines. Every month that has five Sundays in it each group has a meeting, for instance, on the first Sunday in July Group One had their meeting on the afternoon of the second Sunday Group Two held theirs, etc. These meetings are so planned so the president can meet with each one. The Group Leader is in charge of the program however. Then once a year the Associational B. Y. P. U. comes together for an all day meeting. In addition to the splendid meetings held in this county, the officers are busy between meetings stimulating the work in every way possible. They carry on a worthy extension program all the time.

HARMONY INTERMEDIATES GRADUATE

The B. Y. P. U. of Harmony Baptist Church has been changed from an Intermediate B. Y. P. U. to a Senior B. Y. P. U. feeling that since most of the members were now Seniors the Senior work would be best

for them. The following officers are in charge of the work and every prospect is encouraging: President, J. B. McCarty; Recording Secretary, Louise McLeod; Cor. Sec., Katherine Boney; B. R. L., Margaret McLeod; Chorister, Jack Fatherree; Pianist, Irene Fatherree; Group Captains, Irene Fatherree and Katherine Boney.

TALLAHATCHIE CO. ASSOCIA- TIONAL B.Y.P.U. ORGANIZES "ROVING B.Y.P.U."

President R. E. Denman of the Tallahatchie County Associational B. Y. P. U. is calling a meeting of the officers and pastors of the association and at this meeting is planning to propose a "Roving B.Y.P.U." This B.Y.P.U. will have as its work the visiting of other B.Y.P.U.'s to straighten out their organization and the visiting of churches that have no B.Y.P.U. and where possible organizing. This will make possible some follow-up work that is always needed when starting new organizations. This is an interesting plan and we pass it on to other Associational B.Y.P.U.'s as a splendid idea.

"THE BLIND RECEIVE THEIR SIGHT"

Mrs. H. R. Moseley, Havana, Cuba

One day there came into our Havana Sunday School a tall young man, blind from his birth. He had come from the other end of the island, over near Santiago, to study in the Havana School for the Blind. He had learned to read in Braille, using his fingers instead of his poor, useless eyes. He was a Baptist, having heard and accepted the Gospel in his home town, and he wanted a Bible that he could read for himself. So I went on a search for a Spanish Bible in Braille,—but all I could find were the Gospels of Luke and John. They were quite bulky, with their raised letters, and cost \$2.00 each. I bought a copy of John, and took it out to the school to our young friend. He ran his fingers lightly over the title page, reading, "The Gospel according to St. John." There were six or eight students present, all blind, and each one wanted to "see" it for himself, reading with his fingers.

Then our boy took his precious Book, and sat down to look for something,—he did not tell me what,

but turned page after page, shaking his head when he could not find what he wanted. Suddenly he cried, "I have found it. I have found it! Here it is!" And he began to read the first verses of the ninth chapter beginning, "And as Jesus passed by, He saw a man which was blind from his birth." He had heard that story, but now, for the first time, he was reading it for himself, and it was really true. He was not "seeing it with his own eyes," but he was feeling it with his own fingers, while those other young men stood around, with heads bent forward, listening intently. And oh! it did give me such a thrill to see this blind Cuban lad of today, reading to those other blind Cubans about the blind man whom Jesus healed so many, many years ago in the land of Palestine!

The above incident occurred some three years ago. Now, many of those blind students have Braille Gospels of their own, which they are reading, and some of them have received spiritual sight; but the physically blind are not alone in their desire for the Word of God. There is literally "a crying need" for it, such as we have never seen before. Cubans are realizing their spiritual blindness, and these hard times seem to be drawing them Godward. Shall we fail them at this critical moment? Can we leave them to grope in darkness, when the light was intrusted to us? Can we refuse to show the Way to those who are lost, and who want to be found?

May God open our eyes to our opportunities,—and our obligations!

We understand that Rev. G. W. Riley of Clinton supplied Fifth Avenue Church of Hattiesburg Sunday, July 10th. He preached on Faith at 11 a. m. and at 8 p. m. delivered an address on Prohibition which was enthusiastically endorsed by a standing vote. Bro. Riley has had years of experience as pastor and evangelist and is at present available for meetings or supply work. He can furnish a good singer or lead the music himself when desired. He says that as old man "depression" is stopping at his house he has reduced his "Stack Pole Bible Study" from 50 cents to 35 cents if orders are sent direct to him.

MISSISSIPPI WOMAN'S COLLEGE

Next session opens September 13, 1932

1. A STANDARD COLLEGE FOR YOUNG WOMEN owned and controlled by Mississippi Baptists, offers courses of study leading to the sophomore license; to the degrees of bachelor of music and bachelor of arts; to professional license.
2. THOROUGHLY TRAINED FACULTY, every member of which stresses Christian service as the highest ideal for a Woman's College graduate.
3. REDUCED EXPENSES FOR NEXT SESSION. Literary tuition, room, board, laundry, and fees \$325.00.
4. CONVENIENT PLAN OF PAYMENT. Deposit for room reservation \$ 5.00
Cash upon entering 50.00
Nine monthly installments of \$30.00 270.00
Mail reservation deposit or request for information to . . .

W. E. HOLCOMB, President
Hattiesburg, Mississippi

Convention Board Department

R. B. GUNTER, Corresponding Secretary

RECEIPTS FOR JUNE, 1932

221 Churches Contributed to the Cooperative Work
103 Made Designated Offerings

We are giving below a list of the churches with their pastors which made contributions through the Baptist Convention Board office during the month of June. If there are any corrections in the names of the pastors or their addresses notify the Baptist Convention Board office. We are trying to secure a correct pastor's list and would, therefore, appreciate any corrections.

Church	Pastor	Address	Budget	Special
Alcorn County				
Corinth, 1st, T. W. Young, Corinth			\$ 113.24	\$ 31.75
			113.24	31.75
Benton County				
New Hope, J. L. Courson, Ashland			1.50	
			1.50	
Bolivar County				
Cleveland, I. D. Eavenson, Cleveland			30.34	
Duncan, S. W. Rogers, Rosedale			14.07	
Gunnison, G. E. Evans, Gunnison			10.00	
Pace, G. E. Evans, Gunnison			10.00	
Rosedale, S. W. Rogers, Rosedale			31.58	
Skene, R. S. Howard, Skene			5.00	
Walker Hanks Mem. F. J. Chastain, Shaw			4.15	
			105.14	
Calhoun County				
Calhoun City, R. B. Patterson, Calhoun City			50.00	
Pittsboro, R. L. Breland, Coffeeville				5.00
			50.00	5.00
Carroll County				
Carrollton				3.30
N. Carrollton, R. L. Breland, Coffeeville			5.00	2.50
			5.00	5.80
Chickasaw County				
Houston, W. C. Stewart, Houston			15.86	8.85
Providence, W. C. Ballard, Okolona			3.00	
Woodland			10.00	
			28.86	8.85
Choctaw County				
Beulah, C. Z. Holland, Mantee			2.00	
Concord, H. M. Whitten, Ackerman			4.25	
Providence, J. D. H. Watson, Weir				1.20
Weir, D. L. Hill, Ackerman				7.50
			6.25	8.70
Clay County				
Pheba, R. O. Bankston, Pheba			7.50	
Siloam			3.04	
			10.54	
Clarke County				
Enterprise, E. C. Hendricks, Enterprise			19.21	
Oak Grove, A. P. Wells, De Soto			1.12	
Pleasant Grove, Earl Moore, Collinsville			3.15	
Shubuta, N. A. Edmunds, Shubuta			12.29	
			35.77	
Coldwater Association				
Hernando, C. C. Weaver, Hernando				10.00
State Line, J. W. Lee, Batesville			15.00	
			15.00	10.00
Columbus Association				
Columbus 1st, J. D. Franks, Columbus			160.81	50.98
Mt. Vernon, J. D. Franks, Columbus			13.18	
			173.99	50.98
Copiah County				
Antioch, J. H. Purser, Hazlehurst			1.75	
Bethel, S. S. Perry, Hattiesburg			3.06	
Crystal Spgs. T. W. Talkington, Crystal Spgs.			218.18	
Damascus, G. H. Gay, Clinton			27.00	
Galilee, M. P. Jones, Georgetown			7.25	
Georgetown, M. P. Jones, Georgetown				3.00
Harmony, H. C. Clark, Wesson			18.51	
Hopewell, M. P. Jones, Georgetown			9.82	
New Zion, W. A. Hancock, Clinton			43.43	
Shady Grove, A. A. Kitchens, Beach			10.00	14.16
Spring Hill, Jack Bridges, Wesson			2.00	5.00
Wesson, E. B. Shivers, Wesson			6.20	
			347.20	22.16
Covington County				
Leaf River, W. L. Compere, Taylorsville			3.60	
Mt. Olive, A. S. Johnston, Mt. Olive			5.00	
Salem, J. T. Dale, Collins			4.00	
			12.60	
Deer Creek Association				
Arcola, W. W. Izard, Arcola			13.62	
Hollandale, B. W. Walker, Hollandale			21.93	
Leland, J. W. Faulkner, Leland			289.77	101.48
			325.32	101.48
Franklin County				
Hamburg, E. I. Farr, Roxie			2.70	
Homochitto, E. I. Farr, Roxie			2.30	2.82
Hopewell, W. R. Storie, Clinton			12.50	
Lucien, P. D. Bragg, New Orleans, B.B.I.				15.80
Providence, W. A. Greene, Meadville			13.17	
Roxie, W. A. Greene, Meadville			25.35	
Spring Hill, P. H. Young, Knoxville			7.00	
Stanton, E. I. Farr, Roxie			2.60	
			65.62	18.62

George County				
Agricola, F. W. Gunn, Lucedale	1.15	1.06		
Lucedale, G. S. Jenkins, Lucedale	12.00			
Rocky Creek, F. W. Gunn, Lucedale	5.00	4.50		
	18.15	5.56		
Greene County				
West Salem, W. T. Smith, Ovett	2.45			
	2.45			
Grenada County				
Grenada 1st, J. H. Hooks, Grenada	362.04	2.00		
Mt. Paran, W. E. Brunson, Hardy		6.00		
	362.04	8.00		
Harrison County				
Biloxi 2nd, A. G. Moseley, Biloxi	3.00	3.00		
Gulfport 1st, B. L. Davis, Gulfport	200.00	62.80		
Handsboro, E. S. Flynt, Handsboro	8.00			
Long Beach, J. L. Low, Long Beach		4.00		
	211.00	69.80		
Hinds County				
Bethesda	8.50	2.50		
Bowmar	14.29			
Clinton, B. H. Lovelace, Clinton	69.11	90.25		
Davis Memorial, J. E. Cranford, Jackson		1.05		
Jackson 1st, W. A. Hewitt, Jackson	448.72	41.20		
Jackson Northside, G. H. Suttle, Jackson		4.06		
Jackson Calvary, H. M. King, Jackson	178.80			
Learned, M. C. Whitten, Jackson		1.00		
Raymond, R. L. Wallace, Raymond		4.00		
Salem, C. H. Ellard, New Orleans, B.B.I.	25.35	1.00		
Terry, R. L. Wallace, Raymond	57.75	23.00		
Utica, Owen Williams, Utica		2.50		
Vicksburg 1st, W. H. Morgan, Vicksburg	175.68	39.12		
	978.20	209.68		
Holmes County				
Antioch, A. H. Miller, Meridian, R 4	5.00			
Beulah, N. H. Roberts, Sallis	1.00	1.20		
Durant, J. S. Riser, Durant	61.03			
Ebenezer, N. H. Roberts, Sallis	1.00			
Lexington, J. H. Kyzar, Lexington	19.05			
West, I. B. Meets, Goodman		2.50		
	87.08	3.70		
Itawamba County				
Fulton, A. M. Overton, Fulton	2.49	5.00		
	2.49	5.00		
Jackson County				
Jasper County				
Bay Springs, W. O. Carter, Bay Springs		6.50		
Montrose, E. A. Phillips, Newton		4.10		
New Fellowship, W. A. Roper, Meridian		9.91		
Stringer, E. A. Phillips, Newton		1.00	2.30	
	15.01	8.80		
Jeff Davis County				
Antioch, N. J. Lee, Sumrall		7.50		
Hathorn, J. B. Quin, Summit		1.00		
Prentiss, J. B. Herndon, Prentiss		51.00	6.25	
	52.50	13.75		
Jones County				
Ellisville, B. S. Hilbun, Ellisville	29.82			
Laurel 2nd, J. W. Fagan, Laurel	37.66	5.00		
Laurel West, W. E. Hellen, Laurel	69.50			
Summerland, W. L. Compere, Taylorsville	9.32			
	146.30	5.00		
Kemper County				
Bay Springs, C. E. Bass, Scooba	1.50			
Friendship, B. S. Hilbun, Ellisville	3.00			
Scooba, C. E. Bass, Scooba	76.00	35.50		
Wahalak, C. E. Bass, Scooba	3.10			
West Kemper	13.00			
	97.50	35.50		
Kosciusko Association				
Ebenezer, Laburn Morgan, Skene	4.05			
Kosciusko 1st, A. T. Cinnamon, Kosciusko	100.00	75.00		
Sallis, N. H. Roberts, Sallis	9.75	2.85		
	113.80	77.85		
Lafayette County				
Abbeville		6.02		
Oxford 1st, F. M. Purser, Oxford	150.00	12.93		
Tula, Joe Sturdivant, Abbeville		16.50		
	150.00	35.45		
Lauderdale County				
Goodwater, Eugene Stevens, Meridian	4.00			
Hebron, H. V. Sollie, Meridian, R 8		.50		
Kewanee, A. H. Miller, Meridian, R 8	62.50			
Long Creek, R. E. Moore, Collinsville		2.00		
Meridian 1st, H. C. Bass, Meridian	300.00			
Meridian Highland, J. H. Street, Meridian	14.00			
Meridian Southside, B. S. Vaughn, Meridian	40.00			
New Hope, W. A. Roper, Meridian	2.50			
Poplar Springs, W. B. Abel, Meridian	57.02			
Russell, Gordon Ezell, Meridian	5.75			
Salem, C. E. Dearman, Cuba, Ala.	6.00	2.60		
Toomsaba, L. T. Dyess, Meridian		14.00		
	491.77	19.10		
Lawrence County				
Calvary, Mark Lowrey, Silver Creek	32.01			
Monticello, D. O. Horne, Monticello	31.78			
Oakvale, J. W. Sproles, Oakvale	4.00			
	67.79			
Leake County				
Cedar Grove, R. C. Barham, Madden		1.20		
Lena	38.87	2.48		
Midway, B. F. Odom, Center		3.00		
Mt. Zion, J. L. Moore, Union	4.00			

New Hope, A. M. Langston, Carthage	1.00	
Standing Pine, A. M. Langston, Carthage	14.25	
Walnut Grove, M. O. Patterson, Clinton	50.00	5.51
	108.12	12.19
Lebanon Association		
Bond, G. M. May, Purvis	1.00	
Central, D. A. Hogan, Purvis		5.46
Hattiesburg 1st, T. F. Harvey, Hattiesburg	251.95	
Hattiesburg 5th	50.00	
Hattiesburg Main, J. A. Barnhill, Hattiesburg	133.13	27.32
McLaurin, R. W. Bryant, Hattiesburg		1.00
Perkinson, R. W. Porter, Perkinson	25.00	3.00
Petal, A. C. Parker, Petal	24.18	
	485.26	36.78
Lee County		
Mooresville, Clarence Buford, Tupelo	3.10	
Richmond, H. R. Holcomb, Tupelo	6.02	
Tupelo 1st, H. R. Holcomb, Tupelo		400.00
Tupelo East	4.70	
Verona	9.88	7.44
	23.70	407.44
Leflore County		
Greenwood 1st, E. J. Caswell, Greenwood	250.14	84.00
Greenwood 2nd, A. R. Adams, Greenwood	4.50	
Money, R. R. Brigance, Hernando		1.50
	254.64	85.50
Liberty Association		
Lincoln County		
Bogue Chitto, Joe Canzoneri, Jackson	15.00	
Brookhaven 1st, A. F. Crittenden, B'haven	715.57	116.36
Gum Grove, C. W. Smith, Norfield	2.91	
Heucks Retreat, J. W. Sproles, Oakvale	9.00	
Montgomery, A. W. Talbert, Jackson	5.00	
Mt. Pleasant, P. E. Cullom, Summit	4.75	
Pleasant Hill, H. B. Price, Bogue Chitto	1.50	
	753.73	116.36
Madison County		
Canton, J. J. Mayfield, Canton	101.25	
Flora, W. A. McComb, Flora	25.00	
Madison, B. Simmons, Columbia	10.00	
	136.25	
Marion County		
Bunker Hill, B. Simmons, Columbia	12.34	
Columbia 1st, H. W. Ellis, Columbia	100.00	
Foxworth, W. C. McGill, Columbia	16.66	
	129.00	
Marshall County		
Mississippi Association		
Eastfork, P. E. Cullom, Summit	2.00	
Galilee, E. K. Cox, Gloster	65.00	
Liberty, H. H. Webb, Liberty	100.00	
Mt. Vernon, H. H. Webb, Liberty	2.81	2.75
Terrys Creek, J. B. Hemphill, Sontag	1.85	
	171.66	2.75
Monroe County		
Amory, J. F. Measells, Amory		1.00
New Prospect, M. V. Owings, Aberdeen	3.30	
Smithville, J. A. Rogers, Amory	5.55	10.50
	8.85	11.50
Montgomery County		
Bethlehem, J. W. Eidson, Kimmichael		3.00
		3.00
Mt. Pisgah		
Neshoba County		
Burnside, L. T. Grantham, Burnside	3.60	
Pearl Valley, L. T. Grantham, Burnside	.90	
	4.50	
New Choctaw		
Newton County		
Chunky, Eugene Stevens, Meridian	3.00	
Clarke Venable Mem., J. E. McCraw, Decatur		5.60
Hickory, J. E. McCraw, Decatur	19.54	
Newton, J. E. Wills, Newton	75.00	
Pinkney, G. O. Parker, Union	5.00	
Union, G. O. Parker, Union	20.00	
	122.54	5.60
Noxubee County		
Concord, R. D. Pearson, Macon	4.30	
Gholson, R. D. Pearson, Macon	2.20	
Lynn Creek	4.40	
Vernon, W. E. Hardy, Shuqualah	1.20	
	12.10	
Oktibbeha County		
Double Springs, H. M. Whitten, Ackerman	3.75	
Salem, J. D. Ray, Starkville	2.50	5.50
	6.25	5.50
Panola County		
Batesville, J. W. Lee, Batesville		41.75
Crenshaw, Charles Howse, Crenshaw		5.00
Sardis	55.30	
Union, W. E. Lee, Como	10.75	
	66.05	46.75
Pearl River Association		
Fords Creek, L. H. Harper, Poplarville		.83
Picayune, R. K. Corder, Picayune	153.10	1.30
Zion Hill, E. C. Pigott, Carriere		2.13
	153.10	2.13
Perry County		
New Augusta, J. H. Cothen, Richton	2.51	
Richton, J. H. Cothen, Richton	19.35	2.00
	21.86	2.00
Pike County		
Fernwood, J. R. Carter, Magnolia	8.75	
E. McComb, W. A. Gill, McComb	1.00	
McComb 1st, J. W. Mayfield, McComb	165.08	5.00
Mt. Zion, S. A. Williams, Osyka	5.80	6.70
Osyka, S. A. Williams, Osyka	50.00	
Progress, W. A. Roper, Meridian	10.00	
	240.63	11.70

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63
11.70

Pontotoc County

Cheery Creek, H. G. West, Ecu	3.84	
Ecu, H. G. West, Ecu	10.78	
Friendship, H. G. West, Ecu	4.59	
Pontotoc, A. L. Goodrich, Pontotoc		10.05
Spring Hill, C. R. Nelson, Toccopola	6.75	
Woodland, J. A. Rogers, Amory	2.43	
	28.39	10.05

Prentiss County

Booneville, J. D. Thompson, Booneville	25.41	
Wheeler	4.75	
	30.16	

Rankin County

Bethlehem, R. E. Larson, Clinton	2.00	
Brandon, C. J. Olander, Brandon	25.00	
Cato, D. J. Miley, Polkville		2.20
Hickory Ridge, B. A. McCullough, Florence		1.00
Mispah, E. H. Dearman, Clinton		1.18
Mt. Creek, Wayne Alliston, Jackson	14.75	
Star, Wayne Alliston, Jackson		10.00
Steens Creek, B. A. McCullough, Florence	20.08	36.26
	61.83	50.64

Riverside Association

Clarksdale, V. E. Boston, Clarksdale	123.86	
Crowder, J. R. G. Hewlett, Charleston	6.00	
Lula, R. E. McCulley, Lula	3.00	1.25
Lyon, H. L. Carter, Lyon	144.10	5.58
Marks 1st, L. S. Cole, Marks		16.68
Riverside, W. L. Howse, Marks	13.00	
Tunica, Chas. Hinds, Tunica		4.68
Walnut		7.27
	289.96	35.46

Scott County

Forest, W. C. Howard, Forest	100.00	
Harperville	4.30	2.55
Morton, W. L. Meadows, Morton	28.69	16.79
Oak Grove	1.00	
Spring Hill, W. L. Meadows, Morton	6.69	
	140.68	19.34

Simpson County

Athens, O. P. Moore, Magee	.18	
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Bethlehem, B. E. Phillips, New Hebron	5.00	
Corinth, L. S. Gardner, Weathersby		10.20
Goodwater, O. P. Moore, Magee	1.13	
Harrisville, B. A. McCullough, Florence		12.86
Magee, L. W. Ferrell, Magee	79.89	
Mendenhall, C. C. Jones, Mendenhall	34.52	
Pleasant Hill, B. E. Phillips, New Hebron	1.55	
	122.27	23.06

Smith County

Sylvarena, W. O. Carter, Bay Springs	5.00	
	5.00	

Sunflower County

Indianola, D. L. Sturgis, Indianola	64.00	
Inverness, C. W. Baldrige, Inverness	25.00	8.18
Ruleville, W. A. Bell, Ruleville	6.00	5.00
Sunflower, C. W. Baldrige, Inverness		3.05
	95.00	16.32

Tallahatchie County

Spring Hill, S. H. Shepherd, Courtland	2.56	
	2.56	

Tate County

Tippah County

Lowrey Mem., R. L. Lemons, Blue Mountain	72.30	
Chalybeate, W. T. Siler, Chalybeate	6.00	
Fellowship, J. B. Parker, Ripley	4.00	
Palmer, J. E. Jennings, Ripley		2.60
	82.30	2.60

Tishomingo County

Cross Roads, Audie Wilson, Golden	.88	
Eastport, W. C. Hamilton, Iuka	1.40	
Golden, Audie Wilson, Golden	2.00	
Paden, Audie Wilson, Golden	2.00	
	6.28	

Union Association

Port Gibson, W. H. Thompson, Port Gibson	23.90	
	23.90	

Union County

Center Hill	4.11	
Jericho, A. M. Overton, Baldwin	2.23	.82
New Albany, J. P. Kirkland, New Albany	232.97	
New Harmony, H. G. West, Ecu	15.00	
	254.31	.82

Walthall County

Crystal Springs, J. L. Price, Tylertown	6.00	
New Zion, J. L. Price, Tylertown	4.35	
Tylertown, A. B. Weathersby, Tylertown	125.65	17.94
	136.00	17.94

Wayne County

Bucatanua, D. C. Mason, Isney, Ala.	20.00	
Waynesboro, R. G. Joiner, Waynesboro	15.60	
	35.60	

Webster County

Winston County

Bethel, J. D. Fulton, Louisville	2.70	5.00
Calvary, J. N. McMillin, Louisville	3.50	1.75
Louisville, J. N. McMillin, Louisville	50.00	
Mt. Carmel, B. L. McKee, Noxapater	5.00	
	61.20	6.75

Yalobusha County

Coffeeville, R. L. Breland, Coffeeville		15.85
Pilgrims Rest, S. H. Shepherd, Sardis		2.00
Scuna Valley, R. L. Breland, Coffeeville	4.25	
Wayside, J. R. G. Hewlett, Charleston	4.01	
	8.26	17.85

Yazoo County

Anding, D. I. Young, Eden	1.50	
Eden, D. L. Young, Eden		5.00
Hebron, W. H. James, Phoenix	10.00	
Yazoo City, Webb Brame, Yazoo City	46.35	
	57.85	5.00

Zion

Sabougla, J. B. Middleton, Eupora	7.00	
Miscellaneous	7.00	213.95

In Memoriam

BEN STOVALL MILAM—AN APPRECIATION

Yes, Stovall Milam was one of the most prominent, one of the most popular and one of the most useful among the former students of Mississippi College. He graduated 19 years ago. He was then 21. He died at 40. He was a member of that great business firm of McGee, Dean and Company and was widely known, greatly admired and thoroughly trusted in the business world. He was Alderman in the splendid town of Leland and a Deacon and Sunday School teacher in the Baptist church. His death was sudden. His family was waked in the middle of the night by his loud breathing, found him unconscious and he departed this life within a few minutes, at 1 A. M. July 8, 1932. His distressed family called for me, his old college president and life-long friend, to take part in his funeral. On Saturday morning, in a busy town, a church house full of people gathered in his memory. The floral offerings were immense and the family had already received over 200 telegrams of condolence. Everybody had confidence in Stovall.

He was the grandson and namesake of that great and good Baptist laymen, Dr. W. T. Stovall, and a step-son of that faithful Christian business man, Mr. B. O. McGee. In the same church, just 15 months before, I had spoken at the funeral of his saintly mother, who as a suffering invalid had for years manifested such a spirit of cheerful resignation as we seldom see in this suffering world.

His aunt, Miss Cynthia Stovall, who had been a second mother to him, now mourns as a mother who has lost her only son. To his noble young wife and lovely little 8 year old daughter all hearts turn in

TYLERTOWN

It was my pleasure to be with Brother A. B. Weathersby and his people at Tylertown for a week's meeting, which closed a few days ago. The Lord was gracious, visiting the church with a splendid revival and added unto the church some twenty-odd new members, the majority of these coming by profession of faith and baptism.

The Tylertown church is made up of an unusually efficient membership. Its Sunday Schools, B. Y. P. U.'s, M. W. S., and other organizations are functioning in a healthy, aggressive manner. It is one of the very few churches in the State whose W. M. S. has reached the A-1 standard. I don't think I have ever seen a more thoroughly effective women's organization. This is true not only of the Tylertown church but also of the entire Walthall County Association. I should guess that the fine leadership of the W. M. S. of this county-site church is largely responsible for the high type of W. M. U. work done in the other churches of the county.

Brother Weathersby and his good wife are doing a great piece of Kingdom leadership in this section of our beloved Mississippi. May the Lord's richest blessings attend them in their important field.

Sincerely,
J. D. Franks.

deepest sympathy. He rests, but his influence lives and will not die.

W. T. Lowrey.

Try Lydia E. Pinkham's Vegetable Compound



Felt Terribly Nervous

Fagged out . . . always melancholy and blue. She should take Lydia E. Pinkham's Vegetable Compound. Its tonic action builds up the system. Try it.

MT. ORAL

Had splendid time with the folks of Mt. Oral, Laurel, this last week. Nine additions, six for baptism. They are pastorless at this time and so it was my privilege to baptize them in Brother Jeff Collins' lake Saturday morning before leaving.

The entertainment of the minister was of the first order. Attendance was unusual in that throughout the week, Monday and all, ev-

ening crowds filled the building and packed it the last two.

They insisted that we stay ten days though we couldn't make it so they say that is what they want next year.

We began stressing the need for a new conception of God in the minds and hearts of even our church folks.

Yours in service,

D. A. McCall.

FOR PASTORS AND DEACONS AND OTHER LEADERS
RIDGECREST
Your August Vacation Center

SOUTHERN BAPTIST ASSEMBLY GROUNDS
IN THE HEALTHFUL HILLS OF N. CAROLINA

REASONABLE RATES! A VARIED PROGRAM . . .
GOOD BAPTIST COMPANY

Three Specially Interesting Weeks — Stay for Them All

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R. F. STAPLES, Manager, RIDGECREST, N. C.

AN "S. O. S." By a Missionary

1845-1932, eightyseven years, a record of glorious achievement!

The Southern Baptist Convention was organized in 1845, (during the stormy days which preceded the war between the States), and the two first great arms of the Convention, the Home and Foreign Mission Boards, were created at that time.

Let us recall, retrospect and review their works and repeat our conviction: "It has been a record of glorious achievement!"

The Foreign Board began pioneer work in foreign lands in 1845, and the churches have grown from then, when we had not one, till we now have in fourteen countries 2,681 churches, 1,868 of which are self supporting, self controlled and self propagating. The membership of these churches has grown from 1845, when we had not one member, till we have today 169,311 living members.

Our constituency in these fourteen fields "In much proof of affliction" and out of their "joy and deep poverty" are giving more for the propagation of the Gospel than Southern Baptists gave twenty-five years ago for Foreign Missions.

In the last twenty-five years our converts on foreign fields have increased fourteen hundred per cent. In 1931 we received 15,568 additions to our churches, 1,444 of whom were baptized by one missionary.

Our Home Board has had an equally glorious record. In the last eighty-five years one-third of all the Baptist churches in the Southern Baptist Convention were organized by missionaries of the Home Board, and one-fifth of all the additions to the Baptist churches in the Southland were baptized by Home Mission Board workers.

Both at home and abroad our missionaries are sowing and reaping in "fields white already unto harvest." In all the fields the workers report that they have never seen men, women and children so willing, so anxious to hear the Gospel and so ready to embrace Christ. "Down in the human heart, Crushed by the tempter, Feelings lie buried that grace can restore; Touched by a loving heart, Wakened by kindness, Chords that are broken will vibrate once more."

It is Christ or chaos—Christ or atheistic communism!

A Critical Crisis

We are facing a crucial and a dangerous crisis. The Home Board has already reduced its number of missionaries, in the face of large opportunities, to the smallest possible minimum and unless Southern Baptists make a special and heroic effort during June and July the Home Board will have to call in its small group of already depleted workers.

During the last six years the Foreign Board has retired over one hundred missionaries, and has sent out, with only a few exceptions, no new recruits. Some one has said: "Christ is calling new missionaries to go out but Southern Baptists are

calling them back. Some main stations are closed and some have only one family. Strain and age are depleting the very thin far-flung line, and those out there are praying and listening for tidings from the Homeland.

New York exchange, a cashier's check on a bank in New York City where the money to be drawn is already on deposit, is the best earnest for money anywhere in the world. After eighty-seven years, the Foreign Mission Board's "Letters of Credit," authority for its treasurers on its respective fields to draw on the Board for specified amounts, are as good as New York exchange. Failure to meet one draft would destroy the Foreign Mission Board's credit.

The Foreign Board has cut the estimates for 1932 and has sent out to its various fields the authorized drafts for this year. It will take all of these to meet the already greatly reduced obligations of our missionaries on our Foreign fields.

The Richmond Virginia banks have informed our Board that they will not during June and July lend it any more money.

If we do not come up to the help of our Lord at this time our Home Mission must call in its missionaries and our Foreign Board must leave its missionaries on the foreign fields without money to purchase food, pay tents, travel, native co-workers, etc. They will be like a man digging in a well who is deserted by those at the top who work the windlass!

If this happens, it will infure the morals of Baptists all over the Southland, it will cripple our Home and Foreign Boards, it will dishearten our missionaries, it will try the faith of our converts at home and abroad, and it will grieve the heart of our Lord and Savior Jesus Christ.

We need to repent. We have not dealt fairly with our Home and Foreign Boards. During 1931, of every dollar we gave, less than five cents went to Home and Foreign Missions. That was in spirit direct disobedience to the last command of our Lord, Acts 1:8, "Ye shall be my witnesses both in Jerusalem, in all Judea and Samaria, and unto the uttermost part of the earth." We are spending over ninety-five cents of every dollar we give on Jerusalem, the local church, and on Judea, the work in the state, and less than five cents on Samaria and the uttermost parts of the earth, our Home and Foreign fields. Let us consider it, let us weigh it and we will conclude that we need to repent and that quickly lest our Lord come to us and remove our candle stick out of its place, Rev. 2:5.

We are able. The normal income of Southern Baptists is 180 billion dollars a year. A tithe of that would be 180 millions. Southern Baptists gave last year less than 33 millions to all causes. "Will a man rob God? yet ye rob me . . . In tithes and offerings." Mal. 3:8. In Matt. 23:23 Jesus speaking to his disciples said the "Pharisees ought to have tithed. Shall Christians permit the Hebrews to surpass us in the grace of giving? We are able—3,900,000 white Southern Baptists are asked to make a special free-will offering during

June and July of \$300,000.00, less than three cents per member.

Some cannot give, some will not give, but all those who love our Lord and the cause (world-wide missions) which lies closest to His heart ought to make a special sacrificial gift for Home and Foreign Missions. Some ought to make small gifts, which may be large in the sight of our Lord, and some large gifts, which may be small in the sight of our Lord.

Let us read and pray over Judges 5:23 and let us for the sake of Christ and the Gospel come to the help of the Lord against the mighty that a blessing and not a curse may rest upon us at this time—to the glory of God and for the salvation of the lost at home and abroad.

"BEING DEAD, YET SPEAKETH" By H. H. Smith

Shakespeare makes one of his prominent characters say: "The evil that men do, lives after them; the good is oft interred with their bones." While it is true that the world is prone to forget the good and remember the evil, it is a momentous fact that both the good and the evil of one's life survive to bless or curse the world. Every life sets in motion currents of influence that continue after death. Some rough English soldiers, entering a town, complained: "Why can't a fellow get a drink in this town?" The reply was: "Because a man named John Wesley passed through this town a hundred years ago." The good that Wesley did was not interred with his bones. Not long ago a noted criminal was arrested for mail robbery and murder. He confessed that he had been a student and admirer of atheistic literature. The skeptics, infidels, and atheists set forth their doctrines in their books and finally passed on, but their influence survived and brought forth a harvest of evil.

Stephen was a mighty preacher—we have his fiery sermon in the book of Acts—but no sermon he ever preached accomplished so much as his triumphant death for the truth. Saul of Tarsus, a young man, stood by and watched the face of Stephen in his dying hour,—a face glowing with heavenly light and peace, as he prayed for the forgiveness of his enemies. It was such a spectacle as could never be forgotten. On his way to Damascus to persecute the Christians, no doubt the persecutor meditated upon that strange but impressive scene—a man dying in agony, with the light of heaven upon his face, fervently praying for the forgiveness of the murderous persecutors. No doubt that this incident had much to do with Paul's conversion to Christianity.

On North Broad Street, Philadelphia, there is a great church building known as the Temple Baptist

Church—Dr. Russell Conwell's church. There is an interesting story connected with the building of this church. Dr. Conwell had been preaching in a very small church in that community,—so small that it could not accommodate the growing congregation. One Sunday morning, as Dr. Conwell approached the church, he met a little girl who was crying and when he asked her why she was crying, she replied that there was no room for her in the Sunday School and she had to go home. The great hearted preacher took the little girl in his arms and said: "I will find a place for you." A short while afterward, when the matter of building a larger church was being discussed, the little girl showed great interest in the matter and began to save her pennies for that purpose. Only a few weeks after that she was taken suddenly ill and died. At the funeral, her father told Dr. Conwell that the little girl had been saving her pennies for the building fund, and handed him the amount she had saved—fifty-seven cents. At a meeting of the trustees of the church, Dr. Conwell told them of the little girl's desire to help build the church, and the pennies she had saved. He says: "The trustees seemed much impressed, and it turned out that they were far more impressed than I could possibly have hoped, for in a few days one of them came to me and said that he thought it would be an excellent idea to buy a lot on Broad Street—the very lot on which the building now stands."—I talked the matter over with the owner of the property, and told him of the beginning of the fund, the story of the little girl. The man was not one of our church, nor, in fact, was he a church-goer at all, but he listened attentively to the tale of the fifty-seven cents and simply said he was quite ready to go ahead and sell us that piece of land for ten thousand dollars, taking—and the unexpectedness of this deeply touched me—a first payment of just fifty-seven cents and letting the entire balance stand on a five-per-cent mortgage."

It was only a short while after this negotiation for the piece of land that another pleasant surprise was in store for Dr. Conwell. His members arranged a surprise party for him, and at that gathering it was announced that the entire amount, \$10,000, had been raised to pay for the site upon which the new church was to be built.

When you go to Philadelphia, and pass the Temple Baptist Church, recall this story of the little girl and the fifty-seven cents. "Being dead, yet speaketh." Ashland, Va.

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JOHN JETER HURT, President